



THE REALITY OF BAREILAWT'ISM

edited and adapted from the original work of
Shaykh Ehsan Elahi Zaheer

THE ORTHODOX PRESS

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Their Beliefs and Practices

Abridged and adapted from the original work of
Shaikh Ehsan Elahi Zaheer

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Table of Contents

Introduction	8
Chapter One	
The founder of Bareilawi'ism	10
His birth	10
His name	10
His health	11
His callousness and harshness	12
Exaggerated claims of his followers	13
Infallibility	15
His family and occupation	19
Means of income	23
Habits and manners of discourse	24
Style of speaking	24
Works and writings	26
His death	27
Exaggeration	28
The leaders of Bareilawis	34
Chapter Two	
Bareilawis Beliefs and Creed	36
The beliefs and doctrines of Bareilawi'ism	36

Beseeching other than Allah	38
Seeking help from the Prophet (ﷺ)	38
Seeking help from Shaykh Abdul Qadir Jilani	39
Seeking help from Ahmad Zaruq	40
Seeking help from ibn Alwan, Muhammad al-Hanafi	41
Seeking help from Abu 'Imran, the <i>Sufi</i> Imams	42
Refutation on the basis of the Qur'anic verses	43
The Opposition of the Bareilawies	47
The Abilities of Prophets and ' <i>Awliya</i>	49
Refutation on the basis of the Qur'anic verses	50
Analysing the statements of the Bareilawis	53
The Prophet (ﷺ) as the Sustainer and the Bestower	55
Shaykh Abdul Qadir Jilani, the giver of life and death	57
The belief regarding Ahmad Raza Bareilawi	62
Selections from the <i>Tafsir</i> of Nawwab Siddiq Hasan Khan	64
Hearing of the Dead (<i>Sama' mau'ta</i>)	66
The claim that the Prophets are alive and hear	68
Death did not occur to the Prophet	68
No difference between the life and death of the Prophet	69
The saints too are alive	70
Refutation on the basis of the Qur'anic verses	71
Refutation by Shaikh al-Alusi and Rashid Rida	73
Belief regarding Knowledge of the Unseen	74
The Knowledge of the Unseen is reserved for Allah	75
The Prophets possess the knowledge of the unseen	77
The Prophet (ﷺ) knows the minutiae and unseen matters	78
Knowledge of the unseen is reserved for Allah, as stated in the Qur'an and Sunnah	79
The Bareilawis oppose the explicit Quranic text	82
The Saints too know the five unseen matters	84
The Quranic Verses Refute them	88
The Issue of the Humanity of the Messenger (ﷺ)	92
The Sunnah indicates the Humanity of the Messenger (ﷺ)	97
The Opposition to the Qur'an and Sunnah by the Bareilawis	98
The Messenger of Allah is light from Allah	98
The Throne and the <i>Kursi</i> have been created from the light of the Prophet (ﷺ)	99

The Angels too have been created from the light of the Prophet (ﷺ)	101
The Prophet (ﷺ) had no Shadow	101
Allah came down in Medinah in the form of the Prophet (ﷺ)	102
The Prophet (ﷺ) is physically present in every place (<i>hazir</i>) and see every thing (<i>nazir</i>)	103
The Prophet (ﷺ) witnessed the creation of Adam	103
The Prophet (ﷺ) keeps watch over the entire creation	104
The verses of the Qur'an Expose their Claims	105
The Events of the Life of the Prophet (ﷺ) Refute them	107

Chapter Three

Bareilawis Teachings	112
The teachings of the Bareilawis	112
Plastering the graves with cement and building structures over them	114
The Hanafi Jurists and their viewpoint about plastering the graves with cement and building over them	115
Putting covers, turbans and garments on the graves	117
Lighting lamps at the graves	117
The teachings of the Hanafi Jurists	118
Their religious festivals and the death anniversaries	120
Making <i>Tawaf</i> around the graves	122
The birthday ceremony of the Prophet (ﷺ)	123
The teaching of Islam	125
Hiring people to recite the Qur'an	131
Visiting the sacred relics and getting blessings from them	133
Getting blessings from the figures and Images	134
Kissing the thumbs	141
Writing on the shroud	142
Supplication after the funeral prayer	143
The calling of <i>Adhan</i> at the grave	144

Chapter Fourth

Bareilwis and their <i>Takfir</i> of the Muslims (Declaring them unbelievers)	145
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The Bareilawis and <i>Takfir</i>	145
Insulting Muhammad ibn Abd al-Wahhab and <i>Ahl al-Hadith</i>	145
The Wahhabis are not permitted to enter <i>Masjids</i>	151
The prayer behind the Wahhabis is entirely invalid	151
The marriage with a Wahhabi is forbidden	152
Eating of the flesh of animals slaughtered by the Wahhabis	153
The study of the works of the Wahhabis is forbidden	153
Insulting Shaikh al-Islam ibn Taymiyyah	155
<i>Takfir</i> of Imam Ibn Hazm	156
Insulting Imam Ibn Qayyim	156
Insulting Imam Shawkani	156
<i>Takfir</i> and abuse of the Deobandis	156
The Nadwis are apostates	158
<i>Takfir</i> of Dr. Muhammad Iqbal the poet	159
Muhammad 'Ali Jinnah, the founder of Pakistan was an unbeliever	159
Muhammad Ziaul-Haq, the former President of Pakistan, was an unbeliever	160

Chapter Five

The Bareilawis and their fairy tales	161
The story of Madyan b. Ahmad	162
The story of Muhammad al-Hanafi	162
The power and authority of the saints	162
The disappearance of the Throne from its place	163
The beasts of prey fear and obey them	163
The Brazen story	164
The spiritual guide accompanies his apprentice in the grave	165
A wicked story	165
The saints possess the knowledge of the unseen	166
The saints are alive as the prophets are alive in their graves	167
The saints know about this world even after death	167
Returning to this world after death	169
Shifting of the dead from one grave to another	169
The power of the saints to revive the dead	169
The saints and the river	170
Saved from drowning	170

The bare-footed saint	171
The saints stop the punishment of the grave	171
The saints admit the companions of Hell to Paradise	172
Walking on water	172
The thief	172

Appendix One

Notes on the Evils of Innovation	175
The <i>Deen</i> is complete	175
The Importance of Sticking to the <i>Sunnah</i>	177
The <i>Sunnah</i> shall become corrupted	178
Only Allah has the right to tell us how to worship Him	179
The Sayings of the Companions	181
The Sayings of the Second and Third Generation Scholars	182
The Sayings of the Later Imams	183
The Arguments of the Misguided	185

Appendix Two

Some of the Scholars of the Bareilawis	189
Some of the Bareilawis early Scholars	189
Some of the Bareilawis present day Scholars	191
Some of the Bareilawis present day Spiritual Leaders	192

INTRODUCTION

All Praise belong to Allah, there is no true god but He Alone. May the peace and blessings be upon His final Prophet Muhammad (ﷺ) after whom there is no prophet. And may the peace and blessings be upon his Family, his Companions and upon all those who follow their way and adhere to the Qur'an and Sunnah until the Last Day.

The late Shaikh Ehsan Elahi Zaheer exposed many deviant sects such as the Qadiyanis, Babis, Baha'is, Batinis and Shia. All of these heretical groups emerged after the death of the Prophet Muhammad (ﷺ). Some were politically motivated but all sought to mislead the masses away from the true teachings of this pristine faith.

The author has unmasked the Bareilawi cult, of Ahmed Raza Khan. This work has been abridged from the original - '*al-Bareilawiyya*'. While taking great care to preserve the spirit of the original, it has been adapted to make it easier for the modern English reader to understand. In this respect appendices have been added in order to demystify important concepts such as *bid'ah* and cast light upon contemporary groups that follow Ahmad Raza's cult. The author has diligently compiled this treatise, drawing liberally from genuine Bareilawi sources. Much could have been written about this cult, but author has focussed upon the fundamental issues.

Over the centuries numerous alien concepts have percolate into Islam. Many of these have been enthusiastically adopt by the Bareilawi cult. In essence their doctrine is a mish-mash of superstitions, fairy tales, grave worship, saint worship, distortion of Qur'anic verses and negligence of the authentic Sunnah. Many beliefs and practices mirror those of well-established *Sufi* orders, *Shia* sects, and Hindu culture

that are prevalent throughout the world today. The Bareilawis cunningly feign legitimacy by ascribing themselves to the school of thought of Imam Abu Hanifah. However this could not be far from the truth, Imam Abu Hanifah resolutely championed the Qur'an and Sunnah, and unequivocally condemned all types of *shirk* and *bidah*.

Worse, they audaciously claim to outstrip all others in their love for the Prophet Muhammad (ﷺ). In reality this does not bear scrutiny as love necessarily leads to obedience. Manifestly they fall very short in adhering to his (ﷺ) commands. Hence their proclamation of love is no more than an empty slogan. This cult has done untold damage to *Ahl al-Sunnah wa'l-Jammah*, drowning out Islam's crystal clear call to monotheism and keeping unsuspecting Muslims enslaved in darkness, superstition and ignorance.

Bareilawi apologists have the gall to excommunicate their opponents from the fold of Islam. Ahmed Raza's cult wantonly declared *takfir* upon the Muslims, often on flimsy grounds. Even respected scholars of Islam were not safe from the tongue and pen of Ahmed Raza: men of the calibre of Ibn Hazm, Ibn Taymiyyah, Ibn Qayyim, ash-Shawkani and countless others. Muslim leaders and politicians were not spared either. However he reserved his greatest ire for *Ahl al-Sunnah wa'l-Jamaah*, for defending the orthodoxy of the Qur'an and the Sunnah of Allah's Messenger (ﷺ).

My gratitude is owed to everyone who sacrificed their time and effort for this work, in the service of the *Deen*, especially A.Yahya and A. Sulayman who spent much time editing, checking and proof reading. May Allah accept it from all of them and reward them all abundantly. I ask Allah, the All-Hearing and All-Seeing, to make us of those who defend His superlative Names and Attributes and devoutly follow the path of His Blessed and Noble Prophet Muhammad (ﷺ), and to defend his (ﷺ) Sunnah, his Family and his Companions. *Ameen*

A.B - Oxford

Rabi Al-Awwal - 1432 A.H

CHAPTER ONE

THE FOUNDER OF BAREILAWI'ISM

His birth

Bareilawiyyah¹ is one of the major schools of the Hanafi *madhab*. It was founded by a man called Ahmad Raza Bareilawi. The name is derived from his place of birth: the city of 'Bareilawi' in the state of Uttar Pradesh (UP)², India.³

The other major group of Hanafiyya are the *Deobandis*, *Jamat-e-Islami* and *Sufism*.

His name

Ahmad Raza was born into a well-educated family. His father Naqi Ali and grandfather Raza Ali are counted among the famous scholars of Hanafiyyah.⁴

¹ Also in India, Bangladesh and surrounding areas.

² *Daa'irah al-Mu'aarif* vol.4, p.487

³ '*Ala Hazrat* by Bareilawi. (author unclear) p.25. Also *Hayat 'Ala Hazrat* by Zafaruddin Bihari Rizvi, published in Karachi.

⁴ *Tazhirah Ulema'e Hind* p.64.

He was born on 14th June 1865 (C.E.) / 10 Shawwal, 1272 A.H.⁵ He was named Muhammad. His mother named him Aman Miyan. His father named him Ahmad Miyan and his grandfather named him Ahmad Raza.⁶ His followers gave him the title '*Ala Hazrat*' (a title of respect, like Sir and Mr)

But Ahmad Raza was not content with any of these names and named himself Abdul Mustafa.⁷ He used this name extensively in his writings. He was noted to have a dark complexion. His nephew corroborated this: 'In the beginning of his life his colour was like dark wheat. But continuous work and toil had removed the brightness and lustre from his colour.'⁸

His health

Ahmad Raza was lean and thin.⁹ He suffered from kidney pain and other diseases that caused weakness.¹⁰ He had continuous pain in the back.¹¹ He often used to suffer from headaches and fever.¹² He had a longstanding defect in his right eye, which eventually went blind.¹³ Once, when food was placed in front of him, he ate the meal but did not touch the Chapattis.¹⁴ His wife asked why he had not touched the Chapattis. He replied that he could not see them, even though they were next to the dish.¹⁵

⁵ *Hayat 'Ala Hazrat* vol. 1, p. 1

⁶ '*Ala Hazrat*' by Bastawi p.25

⁷ Refer to '*Man Ho Ahmad Raza*' by Shujaa'at Qadri p.15

⁸ '*Ala Hazrat*' by Bastatimi, p.20

⁹ *Hayat 'Ala Hazrat*, Zafaruddin Bihari, vol. 1, p.35

¹⁰ Refer to *Mazmoon Hasnain Raza Darj Shadah 'Ala Hazrat Bareilawi*, p.20-21

¹¹ '*Ala Hazrat*' by Bastawi, pp.28

¹² *Malfuzat 'Ala Hazrat* p.64

¹³ Abdul Hakim has objected that the writer mentioned the defect in Ahmad Raza's eye. In reply Qadri writes, 'Actually this is in opposition to the facts. In 1300 Hijri, he studied continuously for a month from books with fine print. Due to excessive heat, one day he took a bath. After that he noticed a black spot in the middle of the field of vision in his right eye.'

¹⁴ *Chapati*: A kind of pancakes or bread made of wheat.

¹⁵ *Anwar Raza*, p.320

Ahmad Raza Bareilawi was afflicted with forgetfulness. His memory was weak. Once he put his glasses on his forehead. After finishing talking he began to search for them. He couldn't find the glasses and forgot that they were on his forehead. He was worried for a while. At length he placed his hand on his forehead and the glasses fell into place on his nose.¹⁶

Once he was affected by bubonic plague and vomited blood.¹⁷ He was short tempered¹⁸ and used to get angry quickly. With regards to his tongue he was very careless.¹⁹ He often uttered profane language that was not befitting a layman, far less a person of knowledge. One of his followers was compelled to say that, 'He used to be very harsh towards his opponents and in this matter used to disregard the Shari'a limits.'²⁰

His callousness and harshness

Many of his good friends left him because of this habit. Among them was Muhammad Yasin, the founder of the *Madrassa 'Isha'iat al-Ulum'*, who was considered by Ahmad Raza as his teacher.²¹

Moreover, he kept on losing his grip on the *Madrassa 'Misbaah al-Tahdhib'* - which was built by his father - because of his spitefulness, bad temper, strong language and *Takfir*²² of other Muslims. The management sidelined him and ultimately, within the heartland of Bareilawiyah, his group was abandoned by every other *Madrassa*.²³

¹⁶ *Hayat 'Ala Hazrat* p.64

¹⁷ *Ibid* p.22

¹⁸ *Anwar Raza* p.358

¹⁹ *Al-Faazil al-Bareilawi* by Mas'ood Ahmad p.199

²⁰ *Muqaddimah Muqalaat Raza* by Kotab, p.30, published Lahore.

²¹ *Hayat 'Ala Hazrat* p.211

²² The act of pronouncing *Kufr* on Muslims, i.e. to declare them unbelievers

²³ *Ibid*, p.211

Exaggerated claims of his followers

In common with other false sects, the Bareilawis concoct fantastical stories and baseless incidents to exaggerate the excellence of their Imams. They fail to realise that these claims have the opposite effect and open the door to scorn and derision. As an example, analyse the following convoluted narration.

"It has been said about Ahmad Raza that his intelligence and understanding was such that when he was a mere four years old he finished reading the Qur'an. On the customary occasion of '*Bismillah Khawani*' an event occurred that amazed and shocked the people. After teaching him '*Bismillahi rahmanir rahim*', his teacher began to teach him '*Alif*', '*Ba*', '*Tba*'. When the time for '*Lam Alif*' came, he remained quiet. The teacher asked him again, 'Go ahead, say '*Lam Alif*.' Then Ahmad Raza said, 'We've already studied them, so why repeat? At this his grandfather, Maulana Raza Ali Khan, said: 'Son! Obey the teacher.' Ahmed Raza looked at him. The grandfather understood intuitively that the boy doubted that this was the statement of *Huruf Mufaridah*.²⁴ Then why was there a *Markab*²⁵ letter in it? Keeping in view the boy's age it was not appropriate to reveal this secret, but the grandfather thought that this boy was going to grow up to be a Sun of knowledge and understanding and would rise high above the horizon. Accordingly he said, 'Son your statement is correct. But actually the '*Alif*' you read earlier is a '*Hamza*' and this is the '*Alif*'; But '*Alif*' is always '*Sakin*' and since the beginning is not possible with a '*Sakin*', that is why a letter, meaning '*lam*', is brought in front of it and its completion is the purpose.' Then Ahmed Raza said in reply that letter would be enough for it, then why is '*Lam*' so specific? '*Ba*', '*Ta*', '*Dal*' and '*Seen*' could also be used in the beginning.' The grandfather hugged him in extreme joy and prayed for him from his heart. And then he said, '*Lam*' and '*Alif*' have apparently a specific relation. And evidently or openly in writing both of their shapes are similar. '*La*' or '*Al*' is because the '*Qalb*'²⁶ of

²⁴ simple or single. Not compounded

²⁵ Compounded.

²⁶ turning horizontally or vertically

'Lam' is 'Alif' and the 'Qalb' of 'Alif' is 'Lam'²⁷

Even native Arabic speakers are unable to understand this completely absurd rule. Somehow these non-Arabs have understood and expounded upon this spurious 'relationship' between 'Alif' and 'Lam'.

These Bareilawis are not satisfied with merely drawing comparisons between their Imam and the Prophets and Messengers. In fact they wish to give precedence to the former over the latter, by showing that their Imam and founder was not in need of knowledge from anyone but Allah, Who made his chest a receptacle of revealed knowledge and sciences. By way of illustration Nasim Bastawi wrote, 'The *'Alimul Ghayb*²⁸ has blessed your (i.e. Ahmad Raza) chest and made it a store of knowledge and sciences and filled and enriched your mind and brain and heart and soul with reflections of belief and certainty and pure feelings and thoughts. But as every human has to deal with and have relations with the world, that is why apparently *'Ala Hazrat* (i.e. Ahmad Raza) had to walk on the roads.'²⁹

The implication is that Ahmad Raza appeared to take knowledge from his teachers but in actuality his teacher was Allah Himself!

Ahmed Raza Bareilawi wrote about himself, 'Headache and Fever are those blessed diseases that used to happen to the Prophets (Allah send His peace and blessings upon them).' Elsewhere he commented, '*Alhamdulillah* that I have frequent fever and headaches.'³⁰

Ahmad Raza wanted to portray the impression that his bodily condition resembled that of the Prophets. To prove his sanctification he wrote, 'My date of birth in *Abjad*³¹ form is derived from this *ayah* from Qur'an where it is said,

²⁷ *al-Bareilawi* by Bastawi, p.26-27

²⁸ i.e. All-Knowing... Allah

²⁹ *Anwar Raza* p.355. Bastawi p.27

³⁰ *Mal'uzat*, Vol. 1, p.64

³¹ Where each letter is given a numerical value, like *Alif* - 1, *Baa* - 2, *Daad* -800, *Ghain* - 1000 etc. etc

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ

"For such He has written Faith in their hearts, and strengthened them with *Rub* (proofs, light and true guidance) from Himself."

[*Surah al-Mujadilah* (58):22]³²

Further, it is written about him by his followers, 'His teacher repeatedly said *Fatha*'³³ In a particular *ayah* and he used to recite it with '*kasra*'.³⁴ After seeing this, his grandfather called him and asked for a copy of the Qur'an. He saw that there were vowel mistakes in the book, meaning, the '*Kasra*' which emanated from the true tongue of the Ahmad Raza was correct. Then he asked, "Why didn't you recite the way the Maulwi Sahib was reciting' and he replied, 'I intended to recite as he recited but I could not control my tongue.'³⁵

Infallibility

The implication is that Ahmad Raza attained the station of '*innocence from errors*' during childhood! The Bareilawis clearly affirm this belief for their Imam and Founder. Accordingly Abdu'l Hakim Qadri wrote, "The pen and tongue of Ahmad Raza was safe from all kinds of slips and errors in spite of it being known that an '*Alim*'³⁶ always falls into some kind of error. However he did commit even a single simple mistake.'³⁷

Another correspondent suggested that: "Ahmad Raza never uttered any word that was not according to the Sharia. Allah kept him safe

³² *Hayat 'Ala Hazrat* by Bihari, p. 1

³³ The '*a*' vowel in Arabic. Language...

³⁴ The '*i*' vowel in Arabic Language...

³⁵ Bastawi p.28 Also *Hayat 'Ala Hazrat* p.22

³⁶ a Scholar

³⁷ *Yaad 'Ala Hazrat* by Abdul Hakeem Sharf Qadri p.32

from all kinds of slips and error¹³⁸

Similarly: "Ahmad Raza was free from mistakes from childhood. The following of the straight path was made a trust in him."¹³⁹

The author wrote in '*Anwar Raza*', 'Allah had purified his pen and tongue from all mistakes.'¹⁴⁰

It was also said that Ahmad Raza was in the hands of *Gauthe Azam*⁴¹ like a pen is in the hands of a writer, and *Gauthe Azam* was in the hands of the Messenger of Allah (ﷺ) like a pen is in the hands of a writer and the Messenger of Allah himself would not say anything other than revelation.¹⁴²

One Bareilawi poet praised Ahmad Raza thus:

'Allah's pleasure lies with the Prophet's pleasure and
The Prophet's pleasure lies with the pleasure of Raza (Ahmad Raza).'¹⁴³

Another follower argued that, 'the existence of Ahmad Raza is a sign from amongst the signs of Allah.'¹⁴⁴

One of the mockers of the companions (may Allah be pleased with them) of the Messenger (ﷺ) remarked about his Imam and guide: 'Our paying visits to the Bareilawi lessened our eagerness to visit the Companions of the Prophet (ﷺ).'¹⁴⁵

Exaggerating causes the grip of intellect to loosen. One of the

³⁸ *Muqaddama al-Fatawa al-Razwiyyah* vol.2 p.5 by Muhammad Asgar Alwi

³⁹ *Anwar Raza* p.223

⁴⁰ *Ibid*, p.271

⁴¹ *Gauthe*: (one who redresses anothers grievances, one who comes to someones help and aid).

⁴² *Ibid*, p.270

⁴³ *Baage Firdaus* written by Ayoob Riztri p.7

⁴⁴ *Anwar Raza*, p.100

⁴⁵ *Wisaaya al-Bareilawee Shareef*, p. 24

Bareilawis writers enthused, 'One day at the blessed age of just three and a half (he) was present near his *Masjid* and a person dressed as an Arab came by and spoke to him in Arabic. He replied in fluent Arabic and after that the man dressed as an Arab was never seen again.'⁴⁶

Another said, 'One day the teacher said, 'O Ahmad! Are you a human or Jinn? It takes me time to teach you but it takes no time for you to learn.' At the age of 10, his father who also used to teach him said, 'You don't learn from me but you teach me.'⁴⁷

It is worth mentioning here that his teacher Mirza Gulam Qadir Baig⁴⁸ was the brother of Ghulam Ahmad Qadiyani.

Bastawi narrated about his Ahmad Raza's knowledge and excellence: 'He achieved the honour of the degree and *Dastar*⁴⁹ at the age of fourteen. On the same day he gave an answer on the issue of suckling to his respected and beloved father. The answer was completely right. From this, his respected father adduced his intelligence, ability and from that day he took on the job of issuing *Fatawa*.⁵⁰

At the age of eight he answered a question on inheritance, which had been put to him while his respected father was out of town. On his respected father's return he showed it to him. His father commented

⁴⁶ *Hayat 'Ala Hazrat* by Bihari, p.22

⁴⁷ *Muqaddama Fatawa Razwiyya*, Vol. 2, p.6

⁴⁸ Bastawi, p.32

Mirza Ghulam Ahmad was a religious figure from India and founder of the Ahmadiyya or Qadiyani movement. He claimed to be the *Mujaddid* (divine reformer) of the 14th Islamic century, the Promised Messiah ("Second Coming of Christ"), and the Mahdi awaited by the Muslims in the latter-days. He declared that Jesus ('Isa) had in fact survived the crucifixion and later died a natural death, after having migrated towards Kashmir. He claimed that he was Jesus. In Africa and Europe the Qadiyanis style themselves as "Ahmadis" to mislead the simple-hearted Muslims. Ahmad, in fact, was another name for Muhammad (ﷺ). As for the Qadiyani's false Prophet is concerned, his name is Ghulam Ahmad and not Ahmad alone, that is why they are known as Qadiyanis in the Indo-Pak sub-continent.

⁴⁹ This is a ceremony for honouring a learned person by tying a turban round his head.

⁵⁰ Religious Verdicts.

that the answer appeared to have been written by Aman Miyan (i.e. Ahmad Raza). He should not write so soon. But at the same time he remarked that it would be an accomplishment if any elder wrote such an answer!⁵¹

This statement suggests that Ahmad Raza had started issuing *Fatawa* by the age of eight, but Ahmad Raza himself wrote, 'I issued the first *Fatwa* in 1286 Hijri when I was thirteen years old and on the same day Prayer and other religious duties became obligatory on me.'⁵²

Hence Bastawi claimed that Ahmed Raza began issuing *Fatawa* in complicated issues like Inheritance at just eight years of age whereas Ahmed Raza himself contradicted him by saying that he issued the first *Fatwa* at the age of thirteen.

Equally strange is the claim that he completed his studies and achieved his *San'd Faragah* (final degree) when he was still only 14 years old.⁵³

There are other glaring inconsistencies. In '*Hayat 'Ala Hazrat*', Zafaruddin Bihari wrote, "Ahmad Raza wanted to learn some selected sciences from Maulana Abdul Haqq Kharabadi but he did not agree to teach him. He reasoned that Ahmed Raza used very strong language against his opponents."⁵⁴ Bastawi said that he was twenty years old when this incident occurred.⁵⁵

Elsewhere one of the Barailawi's followers wrote, "Ahmad Raza became the honoured student of Syed 'Aal Rasul Shah in 1294 *Hijri* and received the certificate of *Ijazah* (licence) in Hadith and other sciences from him."⁵⁶

Zafar Bihari Sahib said, 'He studied many sciences from Syed 'Aal

⁵¹ '*Ala Hazrat Bareilawee*, p.64

⁵² *Man Hu Ahmad Raza* by Qadri p.17

⁵³ Refer to *Hayat 'Ala Hazrat* by Bihari p.33, Also *Anwar Raza* p.357 and others

⁵⁴ Bahari p.33, Also *Anwar Raza* p.357

⁵⁵ *Naseem Bastawi* p.35

⁵⁶ *Anwar Raza*, p.356

Rasul Shah's son Abu'l Husayn Ahmad in 1296 *Hijri'* when he would have been 26 years old.⁵⁷

It is difficult to reconcile these conflicting accounts. Did he complete his studies by the age of 14 or was he still studying at 26?

As someone once said '*Lazakirah Li-Kazẓab*' - liars do not have (good) memories.

His family and occupation

Some of his detractors alleged that he belonged to a Shia family, performed *Taqi'ah*⁵⁸ and hid his identity in order to live amongst *Ahlus Sunnah* and propagate Shia beliefs.

Some of the proofs offered by his opponents are as follows:

1. The names of Ahmad Raza's father and grandfather and those before them resemble names found amongst the Shia. His full name with genealogy was: Ahmad Raza bin Naqi 'Ali bin Raza 'Ali bin Kazim 'Ali.⁵⁹
2. Ahmed Raza uttered some disparaging statements regarding the Mother of the Believers, Aa'ishah (may Allah be pleased with her). This is against the '*Aqidah of Ahlus Sunnah*.⁶⁰
3. He played a prominent role in propagating some of the beliefs taken from the Shia.⁶¹

He even wrote some treatises that were apparently against the Shia

⁵⁷ *Hayat 'Ala Hazrat* by Bihari, p.34-35

⁵⁸ *Taqi'ah*: The Shia article of Faith where one hides his real belief from people and apparently shows to agree to something else.

⁵⁹ *Hayat 'Ala Hazrat*, p.7

⁶⁰ A description of these words will follow.

⁶¹ *Fatawa Bareilawiyah*, p. 14

and in favour of *Ahlul-Sunnah*. Thus he fulfilled all of the requirements of *Taq'iah*.

4. Ahmad Raza used narrations in many of his works that were exclusive to the Shia. These narrations were contrary to the Beliefs of *Ahlul Sunnah*.

For example:

- 'Ali (May Allah be pleased with him) will distribute Hell on the Day of Judgement.⁶²
- Fatima (May Allah be pleased with her) was named as such because Allah has protected her and her progeny from Hellfire.⁶³
- Sanctifying the Imams of the Shia he stated that '*Agwaath*'⁶⁴ began with 'Ali (May Allah be pleased with him) and continued till Hasan Askari. He reproduced the same chain as the Imams of the Shia.⁶⁵
- Ahmad Raza declared Ali (May Allah be pleased with him) as *Mushkil Kushd*⁶⁶ and said, 'One who supplicates with the famous *Du'a* of *Saifi* (which reflects the beliefs of the Shia), his difficulties are removed.'
- The *Du'a* of *Saifi* is: 'Call 'Ali who manifests wonders. You will find him as one who helps. O 'Ali, by the mediation of your *Walayah* (canonisation) all worries are extinguished.'⁶⁷
- Similarly he made famous the usage of '*Panjan Paak*' and promulgated this couplet, which means, 'There are five who's Barakah remove all my afflictions - Muhammad, Alee, Hasan, Husain and Fatima.'⁶⁸
- In affirmation of the article of 'Jafar' that resembles the Shia '*Aqidah*', he wrote in his book *Khalis al-Itiqad*, 'Jafar is a book made of Leather which was written by Imam Ja'far for '*Ahl Bait*'.⁶⁹ In it are mentioned all the things of necessity. Similarly all events which will happen till the Day of Judgement are recorded in it.'⁷⁰
- He wrote about the Shia article, '*al-Jami'ah*', 'that it was the scripture in

⁶² *Alaaman wal 'Alee* by Ahmad Raza Bareilawi p.53

⁶³ *Khatam Nabuwat* by Ahmad Razaa p.97

⁶⁴ '*Agwaath*: pl. *Gauth*. Meaning: The one who beseeches for the creation

⁶⁵ *Malfuzat* p.118

⁶⁶ One who removes difficulties

⁶⁷ *Al-Aman wa'l-Alaa*, p. 12-13

⁶⁸ *Fatawa Razwiyah*, Vol. 6, p.187

⁶⁹ Progeny of the family of the Prophet from Fatimah

⁷⁰ *Khaalis al-Itiqad* by Ahmad Raza, p.47

which 'Ali (may Allah be pleased with him) documented in alphabetical order all the incidents of the world.⁷¹

- Ahmed Raza Bareilawi made mention of the following Shia narration: 'It was asked of Imam Raza (eighth Imam of the Shia) to teach a supplication which could be recited at the graves of 'Ahlul Bait'. So he replied that one should go to the grave and recite 'Allah hu Akbar' forty times and then say, 'Assalamu Alaikum Ya Ahlul Bait'. O Ahlul Bait, I invoke you as intercessors with Allah for my problems and ailments and I declare myself free from the enemies of the family of Muhammad (ﷺ).⁷²
- He publicised such narrations in order to glorify the Imams of the Shia at the expense of the companions of the Prophet (ﷺ). However such narrations are unknown to *Ahlul-Sunnah*.
- To carry favour with the *Shia Ta'zieh*⁷³ he wrote: 'There is no problem in having a replica of Husain's tomb in your house to derive blessing from it.'⁷⁴

Many more such examples can be found in his books and writings.

5. Ahmad Raza approved of the tradition of *Ba'iah* (swearing allegiance) to the Imams of the Shia. In this regard he penned a passage in Arabic: 'O Allah grant blessing, peace and favours to our chief and master Muhammad, the chosen one, who occupies a high place, to 'Ali Murtada, one with whom Allah is pleased, and who occupies a lofty position, a submissive person from his community, better than the persons bygone, to al-Husain who is from his group, better than so and so, and to al-Husain, who belongs to persons who have surpassed, to Zain al-'Abidin, who performs prostrations frequently, Baqir who possesses the teachings of the Prophets and supplier of the water of *Kauthar*, and master of *Tasnim*, and to Ja'far who seeks the pleasure of his Lord, like Prophet Musa, may Allah grant

⁷¹ Ibid, p.47

⁷² *Hayaatul Muwaat* (words unclear) *Fatawa Razwiyyah* by Ahmed Raza Barailawi Vol.4, p.299

⁷³ Hussain's (May Allah be pleased with him) sarcophagus; commemorative model of Husain's tomb carried by Shi'tes in procession during Muharram.

⁷⁴ *Risaalah Badrul Anwaar*, p.57

blessings to him.⁷⁵

In summary, Ahmad Raza strove to bring the Muslims closer to the *Shia* and *Rafidah*⁷⁶ by mentioning the Imams of the Shia in this particular order.

6. Ahmad Raza Bareilawi pronounced *Takfir* on the scholars of *Ahlul-Sunnah* in the Indian Sub-Continent. He issued a *Fatwa* that their *Masjids* were similar to their homes, and it was not correct to consider them houses of Allah.⁷⁷

Similarly he forbade sitting with *Ahlul Sunnah* and marrying them. As far as Shia are considered, then he used to recommend names from their Imam Baada's⁷⁸ '*Abjadi* methods.⁷⁹

7. It has been alleged that Ahmad Raza Bareilawi was a Shia *Rafidhi* because he wrote many exaggerated passages in praise of the Imams of the Shia in the same way the Shia did.⁸⁰

Means of income

There are many differing narrations about Ahmad Raza Bareilawi's occupation. It has been reported that he belonged to a *Zamindaar*⁸¹ family and that he used to receive a yearly stipend.⁸²

⁷⁵ *Anwar Raza*, p.27

⁷⁶ *Rawafidh* or *Rafidheh*: an army or military force which has deserted its leader. This term was first applied to a certain sect of the Shiites of al-Kufah, Iraq, who deserted Zayd, the great grandson of Ali, when he forbade them to speak against the companions of the Prophet (ﷺ). They had wanted Zayd to renounce the first two caliphs, Abu Bakr al-Siddiq and Umar ibn al-Khattab, may Allah be pleased with them. When he refused to do so, the *Rawafidh*, who had pledged allegiance, deserted him. Later this term was applied to all detractors of the companions of the Prophet (ﷺ).

⁷⁷ Refer to *Malfuzat*, p. 104

⁷⁸ Imam Baada: *Shia's Mubarram* functions' sanctuary.

⁷⁹ Refer to *Yaad Alaa Hazrat* p.29

⁸⁰ Refer to *Hadaa iq Bakhsish* by Ahmad Raza.

⁸¹ *Zamindaar*: landlord, owner of large estate or (agricultural) land.

⁸² *Anwar Raza*, p.360

On occasion the yearly sum was insufficient to meet his needs and he resorted to taking loans. At one point he did not even have money to buy a postage stamp.⁸³ He worried all night. In the morning a merchant happened to come by and gave him 51 Rupees as a gift.⁸⁴

It is also mentioned that he received abundant wealth from a higher (heavenly) hand. It has been narrated by Zafaruddeen Bihari that Ahmad Raza Bareilawi had a locked chest, which he used to open when in need. Whenever he opened it he did so only partially. He used to put his hand in and withdraw money, jewellery, clothes or whatever he wished from it.⁸⁵

Ahmad Raza Bareilawi's son said that: "he often distributed jewellery and many other things to his friends and others. He used to take all this from that small chest. We used to wonder how so many things could come from it."⁸⁶

His opponents contended that there was no such thing as the heavenly hand and the locked chest. Others believed that he derived his income from more mundane sources with the aim of creating rifts amongst the Muslims.

The stories about him being a land owner and having a closed chest are baseless. Nor has it been proven that his family were involved in agriculture. The stories about the miracles are also false. All of this has been fabricated by his followers to raise him in rank and status. If he indeed had the chest, why was he dependent upon his followers for loans and donations?

It is more likely that his wealth was from gifts, and payment for keeping valuables as a trust. It was customary for villagers to entrust their belongings and valuables to the learned men amongst them, in exchange for a fee.

⁸³ *Hayat 'Ala Hazrat*, p.57

⁸⁴ *Hayat 'Ala Hazrat* p.56

⁸⁵ *'Ala Hazrat* - Bastawee, p.75, *Amwar Raza* p.57

⁸⁶ *Hayat 'Ala Hazrat* p.57

Habits and manners of discourse

Ahmad Raza Bareilawi frequently chewed *Paan*.⁸⁷ It has been claimed that after breaking the fast in Ramadaan, he would be content with *Paan* on its own.⁸⁸

He enjoyed smoking a *Hukka*.^{89,90} He preferred *Hukka* over food and drink and used to offer it to his guests.⁹¹

It has been narrated from Ahmad Raza Bareilawi: 'I do not say *Basm Allah*'⁹² while using *Hukka* so that the *Shaytaan* can be my partner in it.⁹³

He had a habit of kissing peoples' feet. One of his devotees narrated, 'He used to kiss the feet of Ashrafee Mian.'⁹⁴

According to one narration, whenever someone returned from Hajj he would kiss his feet.⁹⁵

Style of speaking

His language was very rude and harsh with his opponents, even in small matters. Some of the words he used to address them were '*Dog*',

⁸⁷ *Paan*: Betel Leaf

⁸⁸ *Anwar Raza*, p.256

⁸⁹ Water Pipe (used to smoke Tobacco)

⁹⁰ How strange is it that he used to declare others as *Kafir* for small things and he himself used to consider it permissible to smoke *Hukka* and at the same time being guilty of it!

⁹¹ *Hayat 'Ala Hazrat* p.27

⁹² to say '*Bismillaahir Rahmaanir Raheem*'

⁹³ *Malfuzat al-Bareilawi*

⁹⁴ *Adbkaar Habeeb Raza...* (words unclear), Lahore: Majlis Rida, p.24

⁹⁵ *Anwar Raza*, p.306

⁹⁶ *Sarkash*: Proud, Arrogant, and Licentious.

⁹⁷ *Faqir*: Sinful Person.

⁹⁸ *Murtad*: One who leaves Islam.

'Pig', 'Kafir', 'Sarkash',⁹⁶ 'Faajir',⁹⁷ 'Murtad'.⁹⁸ He would utter such words without fear or regret. None of his books are free from this mode of speech.

He wrote about the Deobandis: 'A woman is capable of committing fornication. Then according to the opinion of your leader and teacher, it is necessary that your God too should be capable of committing fornication; otherwise the prostitutes of the brothers of the Deobandis would laugh at Him and say, 'How do you claim for Godhead? You are not capable of doing what even we can do?'⁹⁹

Also: 'Then it is necessary that your God has a woman and it is necessary that your God has genitals. So you have to agree that along with God there has to be a Goddess.'¹⁰⁰

We seek refuge with Allah from such nonsense. We ask Allah's pardon and turn to him in repentance.

Is this manner of writing befitting a scholar of Religion? And on top of that one who claims to be a reviver of Religion?!

Once, Ahmad Raza Bareilawi visited someone seeking knowledge. The teacher asked him about his occupation. He replied that it was to expose the misguidance and *Kufr*¹⁰¹ of the Wahhabis. The teacher disapproved of his manner of expression. Ahmad Raza Bareilawi promptly left¹⁰² and refused to study under him.

His language was extremely complex and ambiguous. By using meaningless words and phrases he sought to give the impression that he had achieved a high level of proficiency in the various sciences and fields of knowledge. In the Indian subcontinent a '*scholar of Religion*'

⁹⁹ *Subhaan al-Sabooh* by Ahmed Raza Bareilawi, p. 142

¹⁰⁰ *Ibid*, p.142

¹⁰¹ *Kufr*: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

¹⁰² *Hayat 'Ala Hazrat* by Zafaruddin Bihari.

whose speech is incomprehensible is considered to be a '*scholar of a higher degree*'!

One of his devotees wrote, 'It is necessary that a person is an '*ocean of knowledge*' to understand the speech of '*Ala Hazrat Ahmad Raza*'.¹⁰³

He was not very articulate. Accordingly he used to excuse himself from speeches. He occasionally said a few words on *Eid Mawlidun Nabi* or on the *Urs*¹⁰⁴ of his 'Aal Rasool Shah'.¹⁰⁵

Works and writings

The reader's attention is drawn to the fact that the Bareilawi sect is very fond of exaggerating. With regard to his writings, some of their contradictory statements are as follows.

- One of his narrators wrote, "*Ala Hazrat's* works number near 200."¹⁰⁶
- One narration numbered it near 350.¹⁰⁷
- One narration mentioned it around 440.¹⁰⁸
- One more person said that it surpassed 500.¹⁰⁹
- Some said that they numbered more than 600.¹¹⁰
- One even claimed that they exceeded a thousand.¹¹¹

In fact he authored no more than ten books. Even this may be exaggerated.

¹⁰³ *Anwar Raza*, p.284

¹⁰⁴ *Urs*: Yearly gathering or celebration held on or near the grave of some saint.

¹⁰⁵ *Hayat 'Ala Hazrat* by Zafaruddin Bihari.

¹⁰⁶ *Muqaddamah al-Dawlah al-Makkiyya*

¹⁰⁷ *Ibid.*

¹⁰⁸ *Al-Mujmal al-M'adad taalifaat al-Mujaddid* by Zafar Bihari.

¹⁰⁹ *Ibid.*

¹¹⁰ *Hayat 'Ala Hazrat* p.13, by Zafaruddin Bihari.

¹¹¹ *Man Ho Ahmad Raza* by Qadri p.25

His death

Ahmad Raza Khan Bareilawi died of pleurisy.¹¹²

Before his death he issued many wills, which were compiled as a treatise entitled '*Wisaayat Sharif*.'

Ahmad Raza Khan said before he died, 'The most important obligation amongst all the obligations is to stand firm on my *Deen* and *Madhab* which can be found in my books.'¹¹³

He also said, 'My beloved brothers! I do not know how many days I will be amongst you. You are Mustafa's (ﷺ) innocent sheep. You are surrounded on all sides by wolves that want to divert you away (from what you are upon) and cause you to be engulfed by tribulations. Beware of them and stay away from them. Such are the Deobandis and other than them.'¹¹⁴

At the end of his will he wrote, 'if it suits you then in the *Fatiha* a couple of times a week send some of these things:

1. Homemade Iced Milk if (or even if) it is buffalo's milk
2. Chicken Biryani¹¹⁵
3. Chicken Pulavi¹¹⁶
4. Mutton Shaami Kebaab
5. Paraaathe¹¹⁷ and Cream
6. Fireeni¹¹⁸
7. Lentils and Ginger and its necessities

¹¹² Pleurisy: Inflammation of the pleura, usually occurring as a complication of a disease such as pneumonia, accompanied by accumulation of fluid in the pleural cavity, chills, fever, and painful breathing and coughing.

¹¹³ *Wisaayat Sharif*, p.105

¹¹⁴ '*Ala Hazrat* by Bastawee, p.105

¹¹⁵ *Biryani*: A rice dish made of chicken (or mutton) layered in rice.

¹¹⁶ *Pulav*: A rice dish made with chicken (or mutton) and fried.

¹¹⁷ *Paratha*: A pancake cooked in oil or butter.

¹¹⁸ *Fireeni*: A pudding made of granulated rice and milk.

8. Mutton Kachories¹¹⁹
9. Apple juice
10. Pomegranate juice
11. Soda bottle
12. Iced Milk

"Arrange if you can one amongst them every day or do whatever is easy.' As it happened one person at the time of burial brought homemade Iced Milk."¹²⁰

Ahmad Raza Bareilawi died at the age of 68 on 25 Safar, 1320 *Hijra* (1921 C.E.).¹²¹

Circumstantial evidence suggests that there were few attendees at his funeral. It would appear that many became disillusioned with him due to his intemperate language and issuing of *Fatawa* of *Takfir* on petty issues.

One Bareilawi writer admitted that the Muslims had become disgusted by Ahmad Raza.¹²²

Another remarked: 'His disciples and devotees despaired of him because of his opposition to *Khilafah*.'¹²³

If his funeral had been like that of others scholar of religion it can be inferred that his followers' books would have been filled with much exaggeration.

Exaggeration

One author wrote, 'When the sarcophagus of Imam Ahmad Raza was

¹¹⁹ *Kachori*: Fried bread with stuffing (here with meat stuffing)

¹²⁰ *Wisaayah Sharief*, p.108-109

¹²¹ Bastawee, p.111

¹²² *Muqaddimah Dowaa al-'Aish* by Mas'ood Ahmad p.8

¹²³ Ibid.

lifted some people witnessed angels lifting it on their shoulders.'¹²⁴

Bastatwi said that after the death of Ahmad Raza one Arab looking man came and said, 'My fortunes awakened on 25 Safar 1320 (*Hijri*). In my dream I was blessed with a visit by the Messenger of Allah (ﷺ). I saw that the Messenger (ﷺ) appeared and his companions were sitting in his court. There was a certain kind of quietness over them. I figured that they were waiting for someone. I addressed the Messenger and said, 'For whom is this wait?' He said, 'Waiting for Ahmad Raza.' I said, 'Who is Ahmad Raza?' He replied, 'He is a resident of Bareilawi in India.' After waking up I had a desire to meet him (Ahmed Raza). I came to Bareilawi and found out that he had passed away and it was 25 Safar when he died.'¹²⁵

In '*Wisayah Sharif*' Ahmad Raza's nephew, Husnain Raza declared that, 'the Messenger of Allah (ﷺ) specially dispatched some *Haji* with *ZamZam* water and '*Itr* (fragrance oils) for Ahmed Raza's *Ghusl*'¹²⁶ so that when he (Ahmed Raza) meets the Messenger he has the fragrance of Madinah on him.'¹²⁷

Insulting the Companions (may Allah be pleased with them), one Bareilawi stated, 'I have heard some Shaykhs say that after seeing Ahmad Raza their desire to see (or visit) the Companions had diminished.'¹²⁸

Another Bareilawi wrote, 'There was no limit to his scholarly majesty and wonders. Imam Ahmad Raza was unique in his knowledge and correctness of opinions.'¹²⁹

And: 'Imam Ahmad Raza gave life to the teachings of religion.'¹³⁰

¹²⁴ *Anwar Raza* p.272, *ibid Roobon kee Duniya, muqaddimah* p.22

¹²⁵ Bastawi p.121, *Fatawa Razwiyyah*, Vol.2, *Muqaddimah*, p.13

¹²⁶ Ritual Bath, here the *Ghusl* which is performed after one dies.

¹²⁷ *Wisaayah sharief* p.19

¹²⁸ *Wisaayah Sharief* p.24 Tarteef Husnain Raza

¹²⁹ *Sharh al-Haqoog, muqaddimah* p.8

¹³⁰ *Ibid.* p.7

'*Fatawa Razwiyyah* contains thousands of issues¹³¹ that the scholars have not even heard of.'¹³²

'If Abu Hanifah (may Allah have mercy upon him)¹³³ had seen *Fatawa Razwiyyah* he would have included its author amongst his companions.'¹³⁴

One Bareilawi claimed that 'Imam Ahmad Raza was the Imam Abu Hanifah of his time.'¹³⁵

Another admirer gushed: 'Imam Ahmad Raza had Imam Abu Hanifah's deductive intelligence, Abu Bakr Razi's intellect and Qadhi Khan's memory.'¹³⁶

They went to the extreme of likening him to the *Khulafa al-Rashidin*.¹³⁷ They wrote that he was a reflection of *Sadiq Akbar*,¹³⁸ in separating truth from falsehood he resembled *Faruq 'Azam*,¹³⁹ in benevolence and mercy he was a picture of *Dhun-Nurayn*,¹⁴⁰ and in destruction of falsehood he was the sword of *Haidri*.^{141, 142}

¹³¹ Yes! The scholars have indeed not heard of such stories and fantasies in the name of rulings and issues.

¹³² *Bahaar Sharee'at*, Vol. 1, p.3

¹³³ Abu Hanifah an-Nu'man ibn Thabit was born in Kufa in 80 AH (d. 150). He made his living as a cloth merchant but devoted his entire life to studying and teaching Islam. Imam Abu Hanifah met the Sahabi (companion of the Prophet), Anas, and studied under the great Hadith scholar, Hammad ibn Zaid, for 18 years. He persistently refused to accept the office of *Qadi* (judge) which the Umayyad governor of Kufah, Yazeed ibn 'Umar and later the Caliph, al-Mansur wanted him to accept. By his refusal, he incurred corporal punishment and imprisonment, leading to his death in prison. His rulings and reasonings became enshrined in the Hanafi school of Islamic law.

¹³⁴ *Muqaddimah Fatawa Razwiyyah*, Vol. 11, p.4

¹³⁵ *Muqaddimah Fatawa Razwiyyah*, Vol. 5

¹³⁶ *Anwar Raza* p.210

¹³⁷ *Khulafa ar-Rashidin*: The rightly guided Khalifa's

¹³⁸ i.e. Abu Bakr as-Siddiq (may Allah be pleased with him)

¹³⁹ i.e. Umar bin al-Khattab al-Faruq (may Allah be pleased with him)

¹⁴⁰ i.e. Uthman bin Affan (may Allah be pleased with him)

¹⁴¹ i.e. 'Ali bin Abi Talib (may Allah be pleased with him)

¹⁴² *Anwar Raza* p.362

And on top of that, "*Ala Hazrat* (Ahmad Raza) was a miracle from the miracles of the Prophet (ﷺ)." ¹⁴³

The reader should know that a *Mu'jizah* (miracle) is a supernatural event that occurs at the hands of a Prophet of Allah (ﷺ). How can his existence in the fourteenth century (after *Hijrah*) be the Prophet's (ﷺ) miracle? Another follower raised him to the rank of '*Wajibul 'Ita'at*'¹⁴⁴ like a prophet. He boasted: "*Ala Hazrat* was Allah's *Hujjah* (proof) on this earth."¹⁴⁵

The Bareilawis believed that Ahmad Raza was free from mistakes and errors. Without doubt this is exclusive to the prophets and to believe that anyone else is *Maa'sum* (i.e. innocent of committing errors) is equivalent to rejecting the '*finality of Prophethood*'. May Allah guide us all and save us from this belief. *Amin!*

It has been said that when Ahmad Raza was three and a half years old he passed by a market. He was only wearing a big *Kurta*.¹⁴⁶ Some *Tawaiifs*¹⁴⁷ approached him. He lifted his *Kurta* and covered his eyes with it. The *Tawaiifs* said, 'O little kid! You hid your eyes but you revealed your *Satr*.'¹⁴⁸ The little boy replied, 'When the sight deviates then the hearts deviate. And when the heart deviates (only then) does the *Satr* deviate.'¹⁴⁹

His sycophantic followers claimed that, 'the scientists of Europe and the philosophers of Asia used to shiver in awe of the scholarship of Imam Ahmad Raza.'¹⁵⁰

Moreover, Ahmad Raza memorised all of the books from the previ-

¹⁴³ Ibid. p.290

¹⁴⁴ i.e. someone who it is obligatory to follow like the Prophets.

¹⁴⁵ Ibid. p.303

¹⁴⁶ *Kurta*: a long shirt, reaching to the knees.

¹⁴⁷ *Tawaiif*: songstress, dancing girl, prostitute

¹⁴⁸ *Satr*: the area between navel and knee, the private parts.

¹⁴⁹ *Savaneh 'Alaa Hazrat* by Badruddin p. 110 and *Anwar Raza*.

¹⁵⁰ *Roohon Kee Dunya* p.26

ous fourteen hundred years. Linguists were unable to find a word to describe his high standing.¹⁵¹

Also: 'When *'Ala Hazrat* (i.e Ahmad Raza) went to perform *Hajj* he was given the tidings of *Maghfirah* (forgiveness) in *Masjid Khaif*.¹⁵²

The Bareilawi poet, Ayyub Ali Rizvi, exalted him:

(You) gave sight to the blind,
 (You) made the deaf hear,
 Gave life to the Prophet's religion
 O *Syedee* Ahmad Raza!
 For the ills of souls and selves of the *Ummah*
 Your door is the door of cure
 O *Syedee* Ahmad Raza!
 He was the niche of the light of Allah,
 The mirror of the beauty of *Mustafa*,
 And a lion from the lions of Allah¹⁵³

Another ardent admirer wrote,

Granter of the creation Ahmad Raza
 You are one who removes my difficulties Ahmed Raza
 Who gives me...? Who has given?
 Whatever was given....You have given Ahmad Raza
 In both worlds is your support
 Yes help me Shah Ahmad Raza
 In Hashr when there will be the heat of Qiyamah
 Hide and cover me Ahmad Raza
 When the tongues dry because of thirst
 Give me a drink from *Kawthar* Ahmad Raza
 Help (or accompany) me in my grave and in resuscitation and in *Hashr*
 Be the one who removes my difficulties Ahmad Raza
 You are the giver and I am your receiver
 I am yours and you are mine... Ahmad Raza¹⁵⁴

¹⁵¹ *Anwar Raza* p.265

¹⁵² *Hayat 'Ala Hazrat* by Zafaruddin Bihari p.12 and *Anwar Raza* p.235

¹⁵³ *Madaa'eh 'Ala Hazrat* by Ayoob Ali Rizvi p.5

¹⁵⁴ *Naftekhatah ar-Rooh* by Ayoob Rizvi, p.47-48

This was the call of Ahmad Raza Bareilawi and his followers. In exaggeration they had no equal.

Ahmad Raza Bareilawi grossly overstated the status of Shaykh Abdul Qadir Jilani (may Allah have mercy upon him) when he remarked:

'O Helper, all the saints of the world go round the noble House of Allah,
But the Ka'bah itself goes round your exalted gate...' ¹⁵⁵

We seek refuge with Allah from this statement.

He boasted about himself,

'I am the monarch of the domain of speech.
The people should accept whatever I say.' ¹⁵⁶

And: 'My chest is a container and if a question in any science is put to it, an answer will immediately follow.' ¹⁵⁷

At other times, Ahmad Raza denigrated himself. He wrote:

'Why should someone listen to you O Raza
Dogs like you roam around in thousands.' ¹⁵⁸

He deprecated himself with the following words:

'No one asks about you, and no one cares for you,
Because the dogs like you are numerous I am the dog.' ¹⁵⁹

Once, his *Peer Sahib* acquired two dogs for security. Ahmad Raza took both his sons to the *Peer Sahib* and said, 'I have come to you with two dogs, nice and well bred. Please accept them.' ¹⁶⁰

¹⁵⁵ *Hadaa'iq bakhshish* by Bareilawi, collection of the poems of the Bareilawi

¹⁵⁶ *Anwar Raza* p.319; *Hadaa'iq bakhshish*

¹⁵⁷ *Muqaddimah Sharh al-Huqooq*, p.8

¹⁵⁸ Ibid. p.11, *Hadaa'iq bakhshish* by Bareilawi

¹⁵⁹ *Hadaa'iq bakhshish* p.5 by Bareilawi

¹⁶⁰ *Anwar Raza* p.238

These were two contradictory perspectives on Ahmad Raza Khan's personality. On one hand he was praised with titles like Imam, *Gauth*, *Qutb* and reliever of difficulties. On the other he compared himself to a lowly filthy animal.

The leaders of Bareilawis

This chapter would not be complete without mentioning some of the bigger personalities from amongst the Bareilawiyah. One of them was Na'eemuddin Muraadabadi. He was born in 1883 (C.E.) and was a contemporary of Ahmad Raza Bareilawi. He opposed *Tawbeed* and *Sunnah* and supported *Shirk* and *Bid'ah*. He played a very significant role in popularising unlegislated rites and customs. He had a *Madrasah*¹⁶¹ called '*Madrasah Ahlis Sunnah*'. The name was changed to '*Jaami'ah Na'eemi'ah*'. Graduates from the *Madrasah* were known as '*Na'eemees*'. He wrote '*Khazaain al-Arfaan*' which was later published along with Ahmad Raza Khan's translation of Qur'an. '*At-Tayyibul Bayaan*'¹⁶² which was written in reply to Shah Ismaa'eel's '*Taqwiyyatul Eemaan*', and '*al-Kalimatul Uhyaa*' are worth mentioning.

He died in 1367 A.H. /Sept. 1948 (C.E.).¹⁶³ Bareilawis refer to him as '*Sadr al-Faazil*'.

Amjad Ali was born in the district of Aazam Garh and studied at *Madrasah Hanafiyah* in Jaunpoor. He remained under Ahmad Raza's guidance for some time and played a big role in establishing Ahmad Raza's *Madhab*. His book '*Bahaar Sharee'at*' is an authoritative book on Bareilawi *Fiqh*, containing rulings derived from Ahmad Raza's teachings.

¹⁶¹ *Madrasah*: school

¹⁶² The refutation of this book was written by an *Ahlul Hadith* scholar from the same Muraadabad, Maulana Azeezuddin Muraadabadi in his book '*Akmalul Bayaan Fee Taadeed Taqwiyyatul Eemaan*' and proved Naeemuddin's claims as false.

¹⁶³ Refer to *Tazkirah Ulemaa-e-Ahle Sunnat* and *Hayaat Sadr al-Faazil*, etc.

Deedar Ali was born in Nawabpore in 1280 *Hijri*. He studied under Ahmad Ali Sahaaranpuri. On finishing his studies in 1293 *Hijri* he moved to Lahore. It was said about him that he safeguarded Lahore from the Wahhabi and Deobandi poison. He died in 1835 (C.E.).¹⁶⁴ His major works were '*Tafsir Mizan al-Adyan*' and '*Alamate Wabbabiyyah*'.

Hashmat Ali was born in Lucknow. His father was a disciple of Syed 'Ain al-Qadah. He was educated in Ahmad Raza Bareilawi's *Madrasah*, Manzar Islam. He studied under Amjad Ali and completed his studies in 1340 *Hijri*. He received a diploma from Ahmed Raza's son and then busied himself with propagating Ahmed Raza's beliefs. Ahmad Raza's son gave him the title of '*Ghaizul*'¹⁶⁵ *Munafiqin* (Rage of the hypocrites)'. In 1380 *Hijri* he was struck down with cancer and died in Beelee Bhet.¹⁶⁶

Ahmadyar Na'imi was born in Badayun in 1902 (C.E.). Initially he studied in the Deobandi *Madrasah* '*al-Madrasatu Islamiyyah*'. He went to Na'imuddin Muraadabadi and finished his studies with him. After travelling widely he settled in Gujarat and built a *Madrasa* by the name of '*Jami'ah Gauthiya al-Na'imiyah*'. In his book '*Jaa al-Haq*' he corroborated Ahmad Raza Bareilawi's *Madhab* and stressed his opposition to Qur'an and Sunnah.

Ahmadyar Na'imi wrote the *Ha'isha*¹⁶⁷ by the name '*Nur al-'Irfaan*' for Ahmad Raza's Qur'an translation in which he made *Ta'wil* (distortion of the meaning) of many *ayahs* of Qur'an. He also authored '*Rahmati Ilah bi Wasilat al-Awliya*', '*Saltanat Mustafa*', and many others. He died in 1971 (C.E.).¹⁶⁸

¹⁶⁴ Ibid. p.94, *Tazkirah Ulema-e-Ahle Sunnat*

¹⁶⁵ *Ghaiz*: Anger, Rage

¹⁶⁶ *Tazkirah Ulema-e-Ahle Sunnat* by Mahmood Bareilawi, p.82, Kanpur

¹⁶⁷ *Ha'isha*: Marginal Notes, footnotes

¹⁶⁸ Sharaf al-Qadiri, *Tadhkira Akabir Abl al-Sunna*, p. 54; *al-Yawaqit al-Mabriyya*, p.39. *Sirat Salik*

CHAPTER TWO

BAREILAWIS BELIEFS AND CREED

Bareilawis have certain distinct beliefs that set them apart from other Hanafi sects. Many of their beliefs¹ mirror those of the Shia. It is not unreasonable to state that Bareilawi'ism is closer to Shiaism than *Ahlus Sunnah*.²

The beliefs and doctrines of Bareilawi'ism

Before discussing their beliefs in detail a couple of essential points need to be made.

Firstly, many of their particular beliefs are based upon myths and superstitions that are completely alien to Islam. They were incorporated gradually over the course of centuries by *Sufis* and others who adopted

¹ *Aqaa'id*: pl. *Aqidah*. Belief or Creed - Linguistically, the word '*aqidah*' means: '*to knot, bind, fasten tightly, fortify, consolidate and cement.*' Technically, the word '*aqidah*' means, 'a firm, unwavering belief or conviction - which is not open to any doubt - in the mind and heart of the one who holds this conviction.'

² *Ahl al-Sunnah wal-Jamaa'ah* are all those who follow the path which the Prophet (ﷺ) and His Companions were upon. They are named "*Ahl al-Sunnah*" due to their adherence to, and following of, the Sunnah of the Prophet (ﷺ). They are named the "*Jamaa'ah*" because they are those who have gathered upon the Truth, and have not divided into sects in the religion among themselves; and they have followed that which the *Salaf* (Early Generations) of this *Ummah* (nation) have unanimously agreed upon.

them from the Jews, Christians and Polytheists that they interacted with.

The scholars and revivers in all times have stood firm against these false beliefs. Some of these beliefs date back to the time of *Jabiliyyah*³ before Islam and are clearly refuted by the Qur'an and statements of the Messenger (ﷺ).

It is regrettable that some people believe that these un-Islamic beliefs are from the obligations and fundamentals of Islam. Some of these false beliefs include: beseeching or complaining to other than Allah; denying the humanity of the Prophets and Messengers; believing that someone apart from Allah has Knowledge of the *Ghayb* (Unseen) and associating the Prophets and *Awliya*⁴ with Allah in abilities that are exclusive to Allah alone.

Before the origin of the Bareilawi sect, these corrupt superstitions, ideas and beliefs were in existence among ignorant Muslims, followers of *Sufi* orders,⁵ and seekers of convenience. However the Bareilawi and his assistants gathered up and consolidated them into a single form, cloaked in the garb of religion. They supported them with weak and spurious traditions. They brought proofs by misinterpreting Qur'anic verses and modifying the meaning of the traditions of the Prophet (ﷺ).

³ *Jabiliyyah*: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allah reaches them, or the state of a people that prevents them from accepting the guidance of Allah.

⁴ The word *Awliya*' (sing: *Wali*) can be loosely translated as friends, allies.

⁵ *Sufism* is a schism developed during the fourth century of *Hijrah*, exploited by the deviant sects such as the Batini (clandestine) sect and other enemies of Islam to undermine Islamic *aqidah* (dogma) and Muslim unity. "*Sufism*" stated the renowned Shaikh Abu Bakr al-Djaza'iri, "is a shameful deception which begins with *dhikr* (chanting the name of Allah) and ends with disbelief. Its outward manifestation appears to be piety, but its inward reality forsakes the commands of Allah." In order to explore *Sufism* in depth, its fundamentals must first be scrutinised, the better to caution the Muslim *ummah* against falling into the snares of this innovation, since the number of promoters and advocates of *Sufism* is increasing. See Ash-Shaikh Abu Bakr al-Djaza'iri, *Illat-Tasawwuf Ya Ibadallab*, pp.10.

Secondly, quotes have only been sourced from the works of Ahmad Raza Khan Bareilawi and those well known personalities, who are unanimously accepted by the followers of the Bareilawi sect.

Despite the abundance of material, writings by other authors have not been included herein on account of some disagreement within this sect about them.

Beseeching other than Allah

Bareilawis consider seeking help from other than Allah as a part of their *Aqidah* (creed), in complete contradiction to *Tawhid*.⁶ They affirm that: 'Allah has some slaves whom He has chosen specially for relieving the ills and problems of the creation. People take their problems and issues to them.'⁷

Ahmed Raza stated: 'To seek help from *Awliya'* and to call on them and to make *Tawassul* (seeking a means of nearness to Allah) through them is a lawful matter and a desired thing and no-one will oppose it other than an arrogant one or an enemy of justice.'⁸

Seeking help from the Prophet (ﷺ)

He wrote: 'It is permissible to seek aid from the Prophets, the Messengers, the *Awliya'*, the scholars and the righteous. The *Awliya'* visit (and use) this world even after they have died.'⁹

⁶ *Tawhid*: unification, monotheism, the belief in the absolute Oneness of Allah. It is to believe that Allah Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allah Alone deserves to be worshipped; and it is to believe that He Alone has unique and perfect Names and Attributes that far transcend anything that one can imagine.

⁷ *Al-Amn wal 'Alaa* by Ahmed Raza Bareilawi p.29 - Daarul Tarbleegh, Lahore

⁸ *Risaalah Hayaat al-Mawt* by Ahmed Raza Bareilawi in *Futaawa Razwiyyah* vol.4 p.300. Pakistan.

⁹ *ibid*.

In another place he declared: "*Hazoor*¹⁰ is the one who helps in all troubles. *Hazoor* (*alaihissalaam*) is the one who gives better. In helplessness call upon *Hazoor*. *Hazoor* is a safety from all evils."¹¹

He remarked that: 'Jibril (*alaihissalaam*) is the reliever of difficulties. Then who will hesitate to accept *Hazoor-e-Aqdas*¹² (ﷺ) as remover of ordeals and curer of afflictions? He (the Messenger) is Jibril's reliever of difficulties as well."¹³

Ali (*radiAllahu anhu*) has also been accorded divine attributes in the following Arabic poem:

Call upon Ali Murtaza - (the) manifestation of wonders
You will find him the one who helps in ordeals
All the worries and woes will vanish
By his Wilayah O Ali O Ali¹⁴

Seeking help from Shaikh Abdul Qadir Jilani

They falsely attributed the following statement to Shaikh Abdul Qadir Jilani (*rahimahullaah*): "Anyone who calls upon me in grief and sorrow, his grief and sorrow will go away, and the one who calls upon me by my name in difficulty then that difficulty will fade away, and the one who asks from his Lord and makes me the *Waseelah* (to draw closer) for any need then his needs will be fulfilled."¹⁵

They even have a '*Salaatul Gauthia*' for '*Qaza-e-Hajaat*' (special prayers for need and help) and its sequence is, "One should recite *Surah Ikhlaas* eleven times in each *Raka'ah*, recite '*Salawat* and *Salaam*'¹⁶ eleven times,

¹⁰ *Hazoor*: a Word used for someone respected, it is apparent here, that, it is used in reference to the Messenger of Allah (ﷺ).

¹¹ *Al-Aman wal'Alaa* by Bareilawi p. 10

¹² i.e. the Messenger of Allah (ﷺ).

¹³ *Malfuzat* p.99, Lahore

¹⁴ *al-Aman wal'Alaa* p. 13

¹⁵ *Barkaatul Istimaad* by Bareilawi recorded in *Risaalah Razwiyyah* vol.1, p. 181 and *Fataawaa Afreekah* by Bareilawi.

¹⁶ *Salawat* and *Salaam*: Benediction for the Messenger of Allah (ﷺ) *Durood*.

then take eleven '*Jenab Shemaali*' (special kind of steps) steps in the direction of Baghdad. At each step invoke his name, say what he needs and recite

Can any difficulty reach me when you are the cause of my courage?
And any harm reach me in this world when you are my helper?¹⁷

On this basis Ahmadyaar Gujrati declared it permissible and beneficial to seek help from those who had passed away.

Ahmad Raza occasionally used to recite the following words:

O Shade of the deity of Shaikh Abdul Qadir!
Give me something for Allah's sake, Shaikh 'Abdul Qadir!
Affection, affection, O affectionate 'Abdul Qadir.
Remove from us the circumstances of time, 'O 'Abdul Qadir.¹⁸

Similarly he wrote: 'There is a helper for the man of religion. He is 'Abdul Qadir.'¹⁹

He also commented: 'During my life I did not seek help from anyone, and I do not ask anyone for aid except Shaikh Abdul Qadir Jilani. Whenever I called for help, '*Ya Gauth*' is the only thing I said. Once I wished to call upon another *Wali* (*Mehboob Ilaahi*, (lover of God)) but my tongue could not utter his name, but only '*Ya Gauth*' would emanate from my tongue.'²⁰

Seeking help from Ahmad Zaruq

Ahmad Zaruq is apparently capable of removing ills. As evidence the Bareilawis have related the following Arabic poetry: 'I am the collector of my *Mureed*'²¹ dispersions when the difficulties of the world are

¹⁷ *Jaa' al-Haqq* by Mufti Barailwi Ahmadyaar. P.200

¹⁸ *Hada'iq Bakhsish*, p. 186

¹⁹ Ibid. p. 181

²⁰ *Malfuzat* p.307, Lahore

²¹ *Mureed*: disciple

troubling him. If in distress he calls 'O Zaruq', I'll come without any hesitation."²²

Seeking help from ibn Alwan, Muhammad al-Hanafi and Sayyid al-Badawi

About ibn Alwan it is said, "Whoever loses anything and wishes that Allah returns it to him, then let him go to any high place and face the *Qiblah*²³, then recite *Surah Fatihah* and gift its reward to the Prophet (ﷺ) and then to Syed Ahmad bin 'Alwan and then supplicate with this invocation, 'O my master, Ahmad bin Alwan, if you do not return my (lost) thing then I'll remove you from the office of '*Awliya*.'"²⁴

Ahmed Raza Bareilawi wrote that Sayidi Muhammad Shamsuddin Muhaminad Hanafi was performing *wudhu*²⁵ in his private chamber. Suddenly he picked up one of his sandals, threw it in the air and it vanished. He gave the other sandal to his servant and asked him to keep it until the first one came back. After a long while a person from *Shaam*²⁶ brought that sandal with some gifts and said, 'May Allah reward him (Muhammad Hanafi) with good. When a thief was on my chest about to kill me, I said in my heart, 'O Sayidi Muhammad Hanafi. Right at that moment this sandal appeared from nowhere, hit him on the chest and he fell down with shock.'²⁷

They alleged that Syed Badawi could help people and relieve their problems and difficulties. Whenever anyone finds himself in a predicament then he should say, 'O my master Ahmad Badawi, care for (or help) me!'²⁸

²² *Hayaat al-Mawat*, included *al-Fatawa al-Ridwiyya*, vol.4 p. 300 and *Jaa' al-Haqq* p. 199

²³ *Qiblah*: direction to Ka'bah in Makkah, Saudi Arabia.

²⁴ *Jaa' al-Haqq* by Mufti Bareilawi Ahmadyaar. P.199

²⁵ *Wudhu*: Ablution

²⁶ *Shaam*: geographical area in the Middle East, currently Jordan, Syria, Palestine, Iraq and surrounding areas

²⁷ Al-Bareilawi, *Anwar al-Intifab fi hal nida' Ya Rasul Allah*, mentioned in *Majmu'ah Rasa'il Ridwiyyah*, Karachi, Vol. 1, p. 180

²⁸ Ibid.

Syed Ahmad Badawi apparently said about himself: 'Whoever has any need then he should approach my grave and ask from me, then I will fulfill his need.'²⁹

Seeking help from Abu 'Imran, the *Sufi* Imams, Musa al-Kazimi and ibn al-Furghul

They said about Abu Imran Musa: 'When his disciple calls on him then he replies even if he is a year's distance away or more.'³⁰

Bareilawi said: 'Whosoever is associated with any Prophet, a Messenger or a *wali* then he (the Prophet, Messenger or *wali*) will appear (or present himself to him) promptly and help him fulfil his needs.'³¹

Those scholars who are linked to *Sufism* have also been described with the ability to ease difficulties: 'The scholars of *Sufiyyah* watch over their followers and disciples in their good and difficult times.'³²

Ahmad Raza Bareilawi went on record as saying: 'When you are confused and helpless in matters, then seek help from the *awliya*' of the graves.'³³

One of his followers remarked: 'There is benefit in visiting the graves; help can be sought from the pious dead.'³⁴

He also said: 'The purpose of visiting the graves is to gain benefit from the people of the graves.'³⁵

²⁹ Al-Bareilawi, *Anwar al-Intifāh fī ḥal nida' Ya Rasūl Allāh*, mentioned in *Majmū'ah Rasā'il Ridwīyah*, Karachi, Vol. 1, p. 181

³⁰ *Majmū'ah Risā'il Razwīyah* by Bareilawi Vol. 1, p. 182, Karachi.

³¹ *Fataawaa Afreekah* by Bareilawi. p.135

³² *Hayaat al-Mawat*, included *al-Fatāwa al-Ridwīyah*, vol.4 p. 39

³³ *Al-Aman wa'l-'Alaa* p.44

³⁴ Muhammad 'Uthman, *Kashf Fuyūd*, p.39

³⁵ *Ibid* p.43

Furthermore he remarked: 'Musa Kazim's grave is a remedy.'³⁶

Ahmed Raza Bareilawi quoted Muhammad bin Fargal who used to say, "I am from those who possess their graves. Whosoever has any need should come near my face and ask me of his need, I will fulfill it."³⁷

Refutation on the basis of the Qur'anic verses

The beliefs of the Bareilawis are in stark contrast to the teachings of Qur'an and sayings of the Messenger (ﷺ).

The pious say when beseeching their Lord,

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْثُ ﴿٥﴾

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)."

[*Surah al-Fatihah* 1:5]

Allah refutes the beliefs of the polytheists and admonishes them,

قُلْ اَدْعُوا الَّذِيْنَ رَعَيْتُمْ مِنْ دُوْنِ
اَللّٰهِ لَا يَمْلِكُوْنَ مِنْ قُلُوْبِكُمْ شَيْْئًا ۚ فَاِذَا فَرَغْتُمْ
اَلْاَرْضَ وَمَا لَهَا مِنْ شَرْكِىْ وَمَا لَهُمْ مِنْ ظَهْرِىْ ﴿٢٢﴾

"Say: (O Muhammad ﷺ): 'Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth; nor have they any share in either, nor there is for Him any supporter from among them.'"

[*Surah Saba'* 34:22]

Allah says,

³⁶ Ibid p.5

³⁷ Anwar *al-Intibah*, p. 182

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۚ إِنَّ
تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يَسْمَعُوا مَا اسْتَجَابُوا لَكُمْ
وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

"Such is Allah your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmir* (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower (of each and everything)."

[*Surah Fatir* 35:14]

Allah also says,

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَمْ أُنزِلَتْ إِلَيْهِمْ كِتَابٌ فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ ۚ بَلْ إِنَّهُمْ يَعْدُوْنَ الظَّالِمُونَ
بَعْضُهُمْ بَعْضًا ۖ لَا غُرُورًا ۚ

"Say (O Muhammad ﷺ): 'Have you considered your 'partners' whom you call upon besides Allah, show me, what they have created from the earth? Or have they partnership [with Him] in the heavens? Or have We given them a Book, so that they act on clear proof there from? [No], rather, the *Zalimun* (polytheists and wrongdoers) do not promise each other except delusions."

[*Surah Faatir* 35:40]

He also said,

وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ نَصَرَكُمْ وَلَا
 أَنْفُسَهُمْ يَصُدُّونَ ﴿١٩٧﴾

"And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves."

[*Surah al-A'raf* 7:197]

And He said,

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا
 كَبْسِطٍ كَفَيْتِهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِيَبْلُغُهُ ۚ

"And those, whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not."

[*Surah Ra'd* 13:14]

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢١﴾

"...and besides Allah you have neither any wali (guardian or a protector) nor any helper."

[*Surah al-Shura* 42:31]

Allah ordered the Prophet (ﷺ) to ask the *Mushrikin* about those who they called upon besides Allah,

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ
 مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَتُ ضُرِّيَّهِ
 أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ ۚ

"Say: 'Then have you considered, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?'"

[*Surah al-Zumar* 39:38]

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَأَلَا لَهُ
مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

"Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any *ilah* (deity) with Allah? Little do you remember."

[*Surah al-Naml* 27:62]

He says,

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
عِبَادُ أَمْثَالِكُمْ قَدْ دَعَوْهُمْ فَلَيْسَ تَسْتَجِيبُوا لَهُمْ
كُنْتُمْ صَادِقِينَ ﴿١٩١﴾

"Verily, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful."

[*Surah al-A'raf* 7:194]

And He also said,

قُلْ أَفَاتَخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِنَفْسِهِمْ نَفْعًا وَلَا ضَرًّا

"Say: 'Have you taken (for worship) *awliya'* (protectors or allies) other than Him, such as have no power either for benefit or for harm to themselves?'"

[*Surah Ra'd* 13:16]

In a similar vein,

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ
إِلَّا شَيْطَانًا مَرِيدًا ﴿١٧٧﴾

"They (all those who worship others than Allah) invoke nothing but female deities besides Him, and they invoke

nothing but *Shaytan*, a persistent rebel!"

[*Surah al-Nisa* 4:117]

And,

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ
لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفِئْمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ ﴿٥﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?"

[*Surah al-Ahqaf* 46:5]

It is clear from these verses that only Allah can help His slaves when they are in difficulty. Only He can remove their illnesses, hardship, trials and tribulations. Possession and ability are limited to Allah alone. The whole creation is under His exclusive control and domination. Every Messenger and Prophet beseeched Him alone for his needs and difficulties and prostrated to Him alone.

The Quran is replete with examples of the Messengers seeking Allah's help alone: Adam seeking forgiveness from Allah; Nuh beseeching his Lord to save his son from drowning; Ibrahim begging Allah for a son; Musa calling on Allah for help; Yunus seeking deliverance by Allah from the belly of a fish; Ayyub asking his Lord for *Shafa'* (cure). All of these incidents are clear and sound proofs that only Allah has the ability to deliver from all difficulties.

The Opposition of the Bareilawis

In defiance of these proofs the Bareilawis persist in their belief that help can be sought from Prophets, Messengers or *Awliya*.³⁸

One of Ahmad Raza's followers stated: '*All the Awliya*' gather together

³⁸ *Fataawaa Afreekah* by Bareilawi, p. 135

at one place and look at the world like (they look at) the palms of their hands, and hear (sounds) from near and far or in one moment travel all over the world and at great distances (and) relieve the needs of those in need.³⁹

On the contrary the Messenger of Allah (ﷺ) told his cousin 'Abdullah bin 'Abbas (may Allah be pleased with them both) to seek help only from his Lord, calling upon Him alone: "The pens have dried, the whole creation gathered together can neither benefit nor harm."⁴⁰

Ahmed Raza Bareilawi said, 'When you are confronted with difficulty then seek help from the people in the graves.'⁴¹

In addition to opposing the verses of the Qur'an, they mock and revile those who believe that it is Allah alone who hears and fulfils the calls of the distressed and needy. The Bareilawi scoffed, "In our times there are a few who disbelieve in seeking help from *awliya'*, and speak without knowledge. They just guess and speculate within themselves."⁴²

Allah has said about such people,

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ
ءَابَاءَنَا أُولُو كُفْرٍ ءَابَاءُ هُمْ لَا يَعْقِلُونَ سَيَأْوِلُوا
يَهْتَدُونَ ﴿٧٧﴾

"When it is said to them: 'Follow what Allah has sent down.'
They say: 'Nay! We shall follow what we found our fathers
following.' Even though their fathers did not understand
anything nor were they guided?"

[*Surah al-Baqarah* 2:170]

³⁹ *Jaa' al-Haqq* by Mufti Bareilawi Ahmadyaar. pp.138-139

⁴⁰ *Sunan al-Tirmidhi*

⁴¹ *AI-Amm wal 'Alaa* by Ahmed Raza Bareilawi p.46 - Daarar Tableegh, Lahore

⁴² *Risaalah al-Hayaat al-Mawat*, recorded in *al-Fatawa al-Ridwiyah*, vol.4 pp. 301-302

وَإِذَا سَأَلَكَ
عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the suppliant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright."

[*Surah al-Baqarah* 2:186]

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

"And your Lord said: 'Invoke Me, [i.e. believe in My Oneness] (and ask Me for anything) I will respond to your (invocation).'"

[*Surah Ghafir* 40:60]

The Abilities of Prophets and 'Awliya

Tawhid means that Allah alone delivers His creation from difficulties and tribulations. He alone is the Creator, Owner, Provider, and Master over His creation. All might is with Him alone. He alone is the Owner of all blessings. So one should turn to Him alone for one's needs, call Him alone, and beseech and ask from Him alone. Conversely the Barailwiyyah believe that Allah has delegated powers and authority for running the affairs of creation to some of His slaves, and they fulfill the needs of those in need and alleviate the difficulties of those who are in difficulty. Based on this they call upon them when they are in any predicament. They make vows and give offerings in their names.

According to their beliefs, Allah has delegated all authority and management of the creation to some of His selected slaves, and Allah's *Dhat* (Self), is rendered ineffective and dethroned. Thus, in times of hardship and dilemma one can plead to these slaves (of Allah) for

help as they are the deputies of Allah. All powers rest with them. They are the masters of the earth and the heavens, and they give and withhold as they please. The divine abilities of life, death, provision and cure have been delegated to them.

The reader should understand that the *Mushrikin* of Makkah held strikingly similar beliefs. The Messenger of Allah (ﷺ) refuted them, and yet the Bareilawis who claim to love the Messenger (ﷺ) have adopted these beliefs again.

Refutation on the basis of the Qur'anic verses

Allah says,

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

"*Laa ilaha illa Huwa* (none has the right to be worshipped but He (i.e. Allah)). It is He Who gives life and causes death."

[*Surah al-Dukhan* 44:8]

بَرَكَاتِ الَّذِي يَدُورُ الْمَلِكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Blessed is He in Whose Hand is the dominion, and He is Able to do all things."

[*Surah Al-Mulk* 67:1]

قُلْ مَنْ بِيَدِهِ

مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُخِيرُ وَلَا يُجَارُ عَلَيْهِ

"Say: In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector..."

[*Surah Al-Mu'minun* 23:88]

فَسُبْحَانَ الَّذِي يَدُورُ الْمَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

"So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned."

[*Surah Ya-Sin* 36:83]

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

"Verily, Allah is the All-Provider, Owner of Power, the Most Strong."

[*Surah al-Dharyyat* 51:58]

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

"And no (moving) living creature is there on earth but its provision is due from Allah."

[*Surah Hud* 11:6]

وَكَايْنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ

رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٠﴾

"And so many a moving (living) creatures there is, that carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower."

[*Surah al-Ankabut* 29: 60]

إِنْ رَزَقْنِي رَبِّي بِسَطِّ الرِّزْقِ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ

"Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him."

[*Surah Saba'* 34:39]

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ

مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ

مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٣﴾

"Say: O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things."

[*Surah Ali Imran* 3:26]

The Qur'an has explained *Tawhid* in depth. The Messenger of Allah (ﷺ) struggled for thirteen years in Makkah, establishing this belief in

people's hearts and minds. Islam freed mankind from every type of slavery and destroyed the man-made barriers between man and his Lord. Unfortunately the Bareilawis are making men dependent again on other men and are preaching slavery to the creation.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾

"Not alike are the blind and the seeing."

[*Surah Fatir* 35:19]

Without the correct comprehension of *Tawhid* there cannot be unity in the Islamic *Ummah*.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا
إِذَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى
صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

"Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path."

[*Surah Al-Baqarah* 2:213]

There is wide prevalence in this time of *Shirk*, worshipping of Graves, *Bid'at*⁴³ and other unlegislated customs.

⁴³ *Bid'at* : pl. *Bid'at*: Innovation in religion. See the appendix: Notes on the evil of innovations p.175

Allah says regarding such people,

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ
 أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
 يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

"Say: 'Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!'"

[*Surah Al-Kahf* 18:103-104]

And He says,

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ
 سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَنْخِذُوا عِبَادِي مِن دُونِي
 أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

"(To) those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it). Do then those who disbelieve think that they can take My slaves [i.e. the angels, Allah's Messengers, 'Isa (Jesus), son of Maryam] as *Awliya'* (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah)."

[*Surah Al-Kahf* 18:101-102]

Analysing the statements of the Bareilawis

Ahmed Raza Bareilawi heaped exaggerated praise upon the Messenger of Allah (ﷺ) despite his clear advice to the contrary:

'Great deputy of the Almighty
 He shows the colours of *Qun*⁴⁴
 In your hands are all the keys

⁴⁴ *Qun*: Be: as in *Qun fa-ya Qoon* (Be and it comes into being).

You are known as master of all.'

Ahmad Raza's son followed in his father's footsteps. He elaborated on this couplet: 'Whatever blessing comes into existence anywhere in the world is provided by Muhammad (ﷺ). He has all the keys in his hands. Nothing is taken from the treasures of Allah except through his hands. Whatever the Messenger (ﷺ) wishes happens, and nothing happens against it. There is none who can change what he wishes.'⁴⁵

Ahmad Raza Bareilawi did not stop there. He fawned:

'He floats the sinking ships
 He stabilizes the shaking ships
 He extinguishes the burning selves
 You make the crying eyes laugh
Shafi (Intercessor) *Naafi'* (Beneficial) *Raafi'* (Elevator) *Daafi'* (one who
 Repels)
 What blessings he brings
 Daafi meaning *Hafiz* (Preserver) and *Hami* (Protector)
 He repels the harms
 Sacrifice by his name by which we live...
 He revives
 His command is established in worlds
 He has command on all'⁴⁶

Ahmad Raza commented, 'No command is established except from *Hazoor's* (i.e. the Messenger (ﷺ)) court. No one receives any blessings except from *Hazoor's* governance.'⁴⁷

He wrote in his *Fataawa*, 'All things, all blessings, all wishes, all wealth, in the religion, in the hereafter, from the first day till today, from today till forever, have emanated from the holy hand of *Hazoor-e-Aqdas*, *Sayyid-e-'Alam* (the Messenger of Allah ﷺ).'⁴⁸

⁴⁵ Al-Bareilawi, *al-Istimdad 'ala ayyal al-Irtidad*, pp. 32-33

⁴⁶ Al-Bareilawi, *al-Istimdad 'ala ayyal al-Irtidad*, pp. 29-30

⁴⁷ *AI-Amn wal 'Alaa* by Ahmed Raza Bareilawi p.105 - Daarut Tableegh, Lahore

⁴⁸ *al-Fatawa al-Ridwiyya*, vol.1 p. 577

The Prophet (ﷺ) as the Sustainer and the Bestower

Another leader of the Bareilawi sect wrote, 'Master of the two worlds is a generous *Daata* (giver) and we are in need of him (ﷺ) so why is it that one should not ask from him?'⁴⁹

He went on to say, 'Creator of *Kul* (all) has made you (i.e. Muhammad (ﷺ)) a master of all. You have command and authority in both the worlds. That is why Adam (*alaihissalaam*) saw your holy name written on the '*Arsh* so that he knows (or it is known) that you are the *Maalik* (master) of the '*Arsh*.'⁵⁰

He also said, '*Hazoor* (ﷺ) is observing each and every minute thing from *Madinah Munawwarah* and he (i.e. the Messenger (ﷺ)) is in control everywhere.'⁵¹

Ahmed Raza Bareilawi said, '*Hazoor* (ﷺ), *Khaleefa-e-'Aẓam* is in control of (or has at his disposal) the earth and the heaven.'⁵²

One of Ahmed Raza's followers quoted from his mentor, 'that the Messenger of Allah (ﷺ) is the master of lands and people, and the master of all creation, and *Hazoor-e-Akram* (i.e. the Messenger) has the keys of aid and help, and he possesses the keys of Heaven and Hell, and he is the one who will bestow honour on the day of Judgment, and *Hazoor-e-Akram* delivers from hardships and difficulties and he is the preserver and protector of his *Ummah*.'⁵³

Another Bareilawi said, "*Hazoor-e-Aqdas* (i.e. the Messenger of Allah (ﷺ)) is Allah's absolute *Na'ib* (deputy), all worlds have been delegated to him. To whosoever he wishes he gives and from whosoever he wishes he withholds."⁵⁴

⁴⁹ *Muwa'iz Na'eemiyyah* p.67, from Pakistan

⁵⁰ *Muwa'iz Na'eemiyyah* p.41,

⁵¹ *Muwa'iz Na'eemiyyah* p.33

⁵² *al-Fatawa al-Ridwiyya*, vol.6 p. 155

⁵³ *Anwar Raza* p.240 *Muqaalat 'Ijaaz al-Bareilawee*

⁵⁴ *Babaar Shuree'at*, Amjad Ali vol p.15.

And he said, "All the earth is his (i.e. the Messenger of Allah (ﷺ)) dominion, all heavens are his estate, the angels in the heavens and earth are under his command, the keys of Heaven and Hell have been placed in his holy hand. Provision, food and all bounties are distributed from *Haẓoor's* (i.e. the Messenger of Allah (ﷺ)) court. The world and hereafter are from his bounty."⁵⁵

The Mufti of the Bareilawis, Ahmadyaar Gujrati, explained their '*Aqidah* as, "All matters are in *Haẓoor's* (i.e. the Messenger of Allah (ﷺ)) generous hands. Whatever he wishes, he gives to whomever he wishes."⁵⁶

Haẓoor-e-Aqram (ﷺ) is not the only one who is the master of all and absolute authority, but other '*Anbiyaa* (Prophets) know the creation's inner matters and help them, and they have authority and might to help (or interfere) the creation.⁵⁷

Even the *Sabaabah* (the Companions) are masters of Heaven and Hell. Drawing upon *Mawdu'*⁵⁸ narrations, Ahmed Raza remarked: "On the day of Judgment Allah will gather all who came before and after, and two pulpits of light will be brought forth and established on each side of the '*Arsh*. Two men (angels) will climb them. The one on the right will call: O group from the creation, one who has recognised me has recognised me and, the one who has not recognised me then I am Ridhwaan, in charge of Paradise. Allah has ordered me to hand over the keys of Heaven to Muhammad (ﷺ), and Muhammad (ﷺ) has ordered me to hand them over to Abu Bakr (*radi Allahu Anhu*) and Umar (*radi Allahu Anhu*) so that they admit their friends to Heaven. Hear me and be my witness.

Then the one on the left will call: O group from the creation, the one who has recognised me has recognised me, and the one who has not

⁵⁵ *Babaar Shuree'at*, Amjad Ali vol p.15.

⁵⁶ *Jaa' al-Haqq* by Mufti Bareilawi Ahmadyaar. P.195

⁵⁷ *Jaa' al-Haqq* by Mufti Bareilawi Ahmadyaar. P.195-196

⁵⁸ *Mawdu'*: Fabricated

recognised me then I am *Maalik*, in charge of Hell. Allah has ordered me to hand over the keys of Hell to Muhammad (ﷺ), and Muhammad (ﷺ) has ordered me to hand them over to Abu Bakr and Umar (*radi Allahu anhum*) so that they admit their enemies to Hell."⁵⁹

Then, betraying his attachment to the Shia '*Aqaaid*, he said about Ali (*radi Allahu Anhu*) that he "is the distributor of Hell, meaning he will admit his friends to Heaven and his opponents to Hell."⁶⁰

Shaikh Abdul Qadir Jilani, the giver of life and death

Ahmed Raza Bareilawi exposed the '*Aqidah* of *Shirk* when exaggerating in honour of Shaikh Abdul Qadir Jilani.

'(He) is (the one) possessing authority and *Mazun* and (the one with) power (is) in charge of the affairs of worlds ... Abdul Qadir."⁶¹

And he said,

يا غوثي أنت المحي وأنت المميت ، وأن النبي هو القاسم
وأنت الموصل

'O my Helper! You give life and death.

The Prophet is the distributor and you are the joiner."⁶²

And he said later on,

يا ظل إله عبدالقادر :: وبالمجا العباد عبدالقادر
إننا محتاجون وفقراء :: وأنت ذواتناج والكرم
شيئا لله الشيخ عبدالقادر

⁵⁹ *Al-Amn wal 'Alaa* by Ahmed Raza Bareilawi p.57 - Daarar Tableegh, Lahore

⁶⁰ *Al-Amn wal 'Alaa* by Ahmed Raza Bareilawi p.56

⁶¹ *Hidaaiq Bakhsish* by Ahmed Raza Bareilawi p.27

⁶² Ibid pp. 125-126

'O Shade of Allah, 'Abdul Qadir.

O place of refuge, 'Abdul Qadir.

We are needy and indigent.

You are the possessor of crown and integrity.

Give me something for Allah's sake, Shaikh 'Abdul Qadir.¹⁶³

In another place he wrote,

حمدا يامفضل عبدالقادر ياذا الأفضال
مولاي بما منت بالجود عليه من دون سؤال
يامنعم ياجمل عبدالقادر أنت المتعال
أمن وأجب السائل عبدالقادر جد بالآمال

'O Abdul Qadir, O one who can bless,

one who generously gives without asking,

O master of rewards and bounties you are high and great.

Do a favour for us and listen to the one who is calling.

O Abdul Qadir, fulfill our desires.¹⁶⁴

Further on he wrote, 'Abdul Qadir has spread his bed on the '*Arsh*, and he brings the '*Arsh* to the earth (ground).¹⁶⁵

Another example: 'Shaikh 'Abdul Qadir Jilani provides aid for the religious people¹⁶⁶

And: 'From *Abad* to Ahmad and from Ahmad to you. You have all '*Kun faya Koon*', O Abdul Qadir.¹⁶⁷

To prove their beliefs of *Shirk*, these Bareilawis slandered Shaikh Abdul Qadir with the following calumny:

'Allah has made me the chief of all *Qutubs*. My command is estab-

¹⁶³ Ibid p. 186

¹⁶⁴ *Hidaaiq Bakhsish* by Ahmad Raza Bareilawi p.179

¹⁶⁵ Ibid. p. 184

¹⁶⁶ Ibid. p. 179

¹⁶⁷ Ibid. p. 122

lished in all circumstances. O my disciple! Do not be afraid of the enemy. I am the one who kills the opponents. My reign is in the heavens and earth. I have a very high status. Allah's entire kingdom is at my disposal. My entire position is free from any kind of defect. The whole of the world is in my sight at all times. I am Jilani; Muhiuddeen is my name; my signs are at the tops of mountains.⁶⁸

They claimed he said: 'All the reigns of the people of the world are in my possession, whosoever I wish I give or I withhold.'⁶⁹

Ahmed Raza Bareilawi attributed this lie to Shaikh Jilani: 'The hearts of the people are in my hand. If I wish I turn them towards me and if I wish I turn them away.'⁷⁰

One of his followers said, 'The right of *Tashbiyyah* (likening) is preserved in *Lawh al-Mahfooz*. *Gauth al-Gauth* (i.e. Shaykh Jilani) can turn a man into a woman.'

A prominent Bareilawi, 'Shaikh Shahaabuddin Seharwardi, recalled that his mother went to the father of *Hazoor Gauth ath-Thaqalain*, and said, "Hazoor, pray that I have a son." He looked into *Al Lawh Mahfooz* and told her that she would have a girl. After leaving she met *Hazoor Gauth-e-Aazam* (i.e. Shaikh Jilani). She related the whole incident. *Hazoor* said, 'go you will have a boy.' But at the time of delivery a girl was born. She came to the court of *Gauth* pleading, "Hazoor I ask for a boy and I get a girl?" He said, "bring him here", and after removing the cloth he said, "See! Is this a boy or a girl?" When she looked she saw he was a boy! And the boy is the same Shaikh Seharwardi. It has been related that his breasts resembled women's.'⁷¹

He also related an incident in which a person had death written in his *Qadr*. Shaikh Jilani changed his *Qadr* and saved him from dying at his

⁶⁸ *Al-Zamzamat al-Qumriyyah fi'l Dhabb 'an al-Khumriya*, p. 356

⁶⁹ Bareilawi, *Khalis al-I'tiqad*, p. 49

⁷⁰ Al-Barakati, *Hikayat Ridwiyya*, reported in *Malfuzat* by Bareilawi p. 120

⁷¹ *Baag-e- Firdaus* Ayyub Ali Rizwi Bareilawi p. 27, published India

appointed time.⁷²

Ahmed Raza Bareilawi quoted in his book, 'Our Shaikh Syedna Abdul Qadir used to ascend above the ground in *Masti*⁷³ in his gatherings and say: The sun does not rise until it gives *Salaam* to me. When a new year comes it gives *Salaams* to me and informs me of what will happen in it. When a new week comes it gives *Salaams* to me and informs me of what will happen in it. And when a new day comes it gives me *Salaams* and informs me of what is going to happen in it.'⁷⁴

They claimed that such powers and abilities are not limited to Shaikh Jilani. Other '*Awliya* and Shaikhs of *Sufism* are shareholders in these divine attributes. Accordingly Ahmed Raza's son said, 'Indeed (without doubt), all priests, '*Awliya*, scholars intercede for their followers, and when a follower's soul is taken out (i.e. when he dies), when *Munkar* and *Nakeer*⁷⁵ question him (in the grave), when he is resurrected (on the day of Judgment), when his books of deeds are opened, when he is questioned and accounted for, when his deeds are weighed, when he crosses the bridge of *Siraat*, at each instant and all the while they guide him. At no place are they unmindful of him. All the Imams intercede for their followers in the world, grave and the hereafter. At all times they watch over them and preserve them from harm until they cross over the bridge of *Siraat*.⁷⁶

'From the heavens to the earth is the dominion of *Abdaal*⁷⁷ and the dominion of '*Aarif*⁷⁸ is from '*Arsh* till '*Farsh* (ground, earth).'⁷⁹

⁷² Ibid. 27

⁷³ *Masti*: comes from Mast: meaning drunk or intoxicated. But here it may mean "intoxicated in divine love" as this usage is common amongst *Sufis*.

⁷⁴ *Al-Amn wal 'Alaa* by Ahmed Raza Bareilawi p.109 - Daarul Tableegh, Lahore

⁷⁵ *Munkar* and *Nakeer*: they are the names of two angels who will visit the dead in their graves soon after they die and question them about their Lord, Religion and the Messenger (ﷺ).

⁷⁶ Al-Bareilawi, *al-Istimdad 'ala ayyal al-Irtidad*, pp. 35-36

⁷⁷ *Abdaal*: an order of Saints (*Sufi*), or Saints "

⁷⁸ '*Aarif* a mystic

⁷⁹ Ibid p.34

Ahmed Raza Bareilawi said, 'The order of creation is established by the means (or mediation) of 'Awliya.'⁸⁰

And: 'The respected 'Awliya can bring the dead to life, cure the those who are born blind and the lepers, and are capable of crossing the whole earth in one step.'⁸¹

'A *Gauth*⁸² is present in all times. Without him the earth and the heavens cannot be established.'⁸³

One of the followers of the Bareilawi wrote, 'The 'Awliya help their devotees and destroy their enemies.'⁸⁴

The famous Mufti of Bareilawiyyah, Ahmadyaar Gujrati wrote, 'The 'Awliya have received the ability from their Lord that they can return an arrow which has been shot.'⁸⁵

And the same Mufti is on record as saying, 'The Wahhabis say the saints have no power to remove a fly from their graves. But they do not know that they have the power to turn the whole universe upside down. They however do not give much attention (to them).'⁸⁶

Another leader of Bareilawiyyah wrote, 'Many 'Awliya are aware of imminent death.'⁸⁷

Another Bareilawi said, 'The ability and control of the 'Awliya increase after their death.'⁸⁸

⁸⁰ *Al-Amn wal 'Alaa* by Ahmed Raza Bareilawi p.34

⁸¹ *al-Hakaayaat ar-Razwiyyah* p.44

⁸² *Gauth*: literally: one who redresses another's grievances, one who comes to someone's help.

⁸³ *Rasool al-Kalaam, Deedaar 'li Bareilawi* p.29, published Lahore

⁸⁴ *Ibid*, p.129

⁸⁵ *Jaa' al-Haqq* by Mufti Bareilawi Ahmadyaar. P.197

⁸⁶ *Ibid*, p.2-3

⁸⁷ *Babaar-e-Sharee'at* vol. 1, p. 6

⁸⁸ *Fataawa Na'eemiyyah* p. 249

These are their beliefs regarding other than Allah. They have included others as partners in their *du'a* and pleadings and have distributed Allah's attributes and abilities amongst some of His creation, whereas in Islamic *Shari'ah* self-sufficiency and providing help is limited to Allah alone.

The Bareilawis have delegated the same divine attributes to their '*Awliya*' that the Christians gave to 'Isa (*alaihissalaam*), the Jews to 'Uzair (*alaihissalaam*) and the *Mushrikeen* of Makkah to Laat, Habal, 'Uzzah, Manat and others.

The belief regarding Ahmed Raza Bareilawi

It is also claimed that Ahmed Raza Bareilawi had a share in these divine abilities. Supposedly he was a provider, giver, curer, *Gauth*, having absolute ability, redresser of needs and remover of difficulties. Consider his attributes...

One of his followers wrote in praise of him, in the Madaa'eh '*Alaa Hazrat*,

'Yaa Sayyidee, Ya Murshidee, Yaa Maalikee,
Yaa Shafi'ee, O Dastageer guide, Yaa Sayyidee, Ahmed Raza
 (You) gave sight to the Blind
 (You) made the deaf hear
 Gave life to the Prophet's religion
 O *Sayyidee!* Ahmed Raza
 For the ills of souls and selves of the *Ummah*
 Your door is the door of cure O *Sayyidee!* Ahmed Raza⁸⁹

The same devotee pleaded with Ahmed Raza while spreading his cloak in front of him,

'O my Master O my *Daata* (giver) (hope) I get a piece
 This dog of yours has been hoping for long

⁸⁹ *Madaa'eh 'Ala Hazrat* by Ayoob Razwi (or Rizvi) p. 5

O beloved, accept him from your mercy
 This debased has brought a *Chaadar*⁹⁰ as an offering
 Have a look of mercy on this Razwi slave
 (Even if he is) bad, a thief' (after-all) he is your dog.⁹¹

Another of Bareilawi's devotees invoked him thus:

'On the Day of Judgment what way out for asylum have you thought?
 (When) there will be the wielding whip of Imam of *Ahlus-Sunnah*⁹²

'Whom should I petition? Heavenly Lord and Master. I ask (you)
 Who is our Helper other than you *Sunnat 'Alaa Hazrat* (referring to Ahmed
 Raza Bareilawi)

Always got what I begged for why is there delay this time
 O my generous bountiful, provider of provision *Sunnat 'Alaa Hazrat*
 Since when am I standing with open hands your begger in need
 Now have some mercy O Helper *Sunnat 'Alaa Hazrat*.⁹³

'He is the one who listens to the helpless
 He delivers those who have a need
 Why should not my stars be at the zenith?
 Here is my Master and there is Ahmed Raza
 Why should I fear the weight of my deeds?
 In my defense my Protector is weighed.⁹⁴

One Bareilawi poet proclaimed:

'My ship is in trouble
 Give me some support Ahmed Raza
 Difficulties are coming from all four sides together
 O my reliever of difficulties Ahmed Raza
 Protect the honour of my spread hands

⁹⁰ *Chaadar*: literally a cloth sheet, customarily, in Indian subcontinent, when some people who visit graves, beseeching them or honouring them, they offer a *Chaadar* as a wreath.

⁹¹ *Madaa'eh 'Ala Hazrat* by Ayoob Razwi (or Rizvi) p. 4-5

⁹² *Baag-e-Firdaus* by Ayyob Razwi (or Rizvi) p.4

⁹³ *Madaa'eh 'Ala Hazrat* by Ayoob Razwi (or Rizvi) p. 23

⁹⁴ *Ibid* p. 54

O my deliverer of needs Ahmed Raza
 Fill my bags (with riches) O my giver (*Daata*)
 I am the beggar of your door Ahmed Raza⁹⁵

Another Bareilawi poet demonstrated his '*Aqidah*' with this poem,

'O *Gauth* and *Quth* of '*Awliya* Ahmed Raza
 You are the reliever of my difficulties Ahmed Raza
 Your hope is in both worlds
 Yes. Help me Shah Ahmed Raza
 You are the *Daata* (giver) and I am the one who is asking
 I am yours and you are mine Ahmed Raza.⁹⁶

It is clear that these beliefs mock the clear verses of the Qur'an. These are the very beliefs which the disbelieving polytheists of Quraish entertained and defended. The Prophet of Allah (ﷺ) came to put an end to such beliefs.

Selections from the *Tafsir* of Nawwab Siddiq Hasan Khan

The learned scholar Nawwab Siddiq Hasan Khan, in his commentary of the Qur'an "*Fath al-Bayan*", said about the verse:

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ

"Say (O Muhammad ﷺ): 'I have no power over any harm or profit to myself except what Allah may will.'"

[*Surah Yunus* 10:49]

This is the greatest deterrent for one who has become accustomed to calling upon the Messenger of Allah (ﷺ) in the event of a calamity which cannot be repelled by anyone except Allah (glory be to Him). Similarly, it is a deterrent for one who seeks from the Prophet that

⁹⁵ *Maghmatur Rooh* by Isma'eel Rizvi p. 44-45

⁹⁶ *Ibid. Noor Ahmad 'Azmi* p.47-48

which cannot be given except by Allah. This is the position of the Lord of the Universe, who created the prophets, the pious men and all the creatures, and who sustained them, gave them life and will give them death. How does one forsake seeking help from the Lord of the Lords, the All-Powerful over everything, the Creator, the Sustainer, the Bestower and the Restrainer? There is sufficient counsel in this verse, for the chief of the children of Adam, and the Last Prophet has been commanded by Allah to tell His servants: "I have no power over any harm or profit to myself". How can he then have power for the sake of others? How can a person of lower rank than the Prophet have power over harm and profit for himself, as well as others?

In this blessed *ayah* there is a severe threat for the people who have adopted the path of invoking the Messenger (ﷺ) in times of hardship. The Qur'an has eloquently mentioned that Allah alone has the ability to help in times of hardship and difficulty. He is the One who helps the Messengers and the righteous. In this '*ayah*', Allah ordered his Messenger (ﷺ) to inform his *Ummah* unequivocally that he has no authority to bring any benefit or harm even to his own self.

One wonders about the people who invoke saints under a ton of earth (in their graves)!

Why don't they give up this *Shirk* and ponder over the teachings of Allah and His Messenger (ﷺ)?

When will they know the correct explanation of "*Say (O Muhammad ﷺ): 'He is Allah, (the) One.'*"⁹⁷

When will they understand the correct meaning of *La ilaha illAllah* (none has the right to be worshipped but Allah)?

Why do their speakers and scholars not dissuade them from these beliefs of *Shirk* of the days of Ignorance?

⁹⁷ *Surah al-Ikhlās* 112:1

Why have they sealed their lips?

Their beliefs are actually worse than those prevalent in the days of Ignorance. The Pre-Islamic Arabs considered their *Ma'bud* (those who they used to call upon) simply as intercessors with Allah but these people have given all of Allah's divine abilities to their '*Awliya*'. The *Shaytaan* has planted his ideas in their minds. They continually follow the *Shaytaan* and do not even know it. They think they are upon the path of good whereas they are just pleasing *Shaytaan*. To Allah we belong and to Him is our return.⁹⁸

In his '*Fatawa*', ibn Taymiyyah related that Bayazid al-Bistami said, 'Seeking help from another creature is like a drowning person seeking help from another drowning person.' He reported al-Shaikh Abu 'Abd Allah al-Qurayshi as saying, 'Seeking help from another creature is like a prisoner seeking help from another prisoner. Musa (*alaibissalaam*) is reported to have supplicated to Allah as follows, 'O Allah, praise be to You, complaint is lodged with You, help is to be sought from You, aid is to be asked from You, reliance is to be placed on You, and there is no might and no power except in You.'

Hearing of the dead (*Sama' mau'ta*)⁹⁹

The ignorant persons who call upon the prophets, saints and the pious men after death and invoke them besides Allah the Exalted, do so on account of their belief that the dead listen to them, answer their supplications, and possess power and authority. Hence they say: 'The '*Awliya*' have eternal life in their graves. Their knowledge, perception, hearing and sight (in their graves) are (much) better than before.'¹⁰⁰

The implication is that after they die their ability to hear and see increases because while they were alive they were bound by the matters

⁹⁸ *Fathbul Bayaan* by Nawaab Siddiq Hassan Khan Vol. 4, p. 225

⁹⁹ *Sama'*: literally Hearing, listening to. *Mau'ta*: literally 'the dead'. What it means here is the concept of 'dead having the capability to hear'.

¹⁰⁰ Amjad 'Ali, *Bahari Shariat*, p.56.

(of this world). After death they became free (of their needs). Accordingly, one of the Bareilawi Imams explained, 'No doubt, when the pious souls get detached from the bodies they join the lofty 'Alam (world) and see and hear all things as if they are present here.'¹⁰¹

Another leader of Bareilawiyah wrote, 'The dead hear and help their beloved ones after they die.'¹⁰²

Another Bareilawi commented, 'Shaikh Jilani sees at all times and hears everyone who calls. The 'Awliya of Allah can see clearly all things, near or far.'¹⁰³

Ahmed Raza said, 'The dead hear, as only those who can hear are addressed.'^{104, 105}

He produced a treatise on this subject named '*Al-Wifaq al-Mubin Baina Sama' al-Dafin wa Jawab al-Yamin*.' He related several false stories to prove that the dead hear and even speak. Among them there is an episode mentioned in '*Malfuzat*', and '*al-Hikayat al-Ridwiyah*':

'Once al-Sayyid Isma'il al-Hadrami and his disciples passed by a graveyard. He stopped near forty graves and remained standing there for a long time. He kept on weeping until midday and then laughed. He was asked about the cause of his weeping and laughing. He replied: "I passed by these graves, for their inmates were being punished. I then began to intercede with the Lord and weep for their punishment, until the punishment was removed from them. When I finished, I heard a woman call me from the end of the graveyard, and say: I am so and so,

¹⁰¹ Ibid., pp. 18-19.

¹⁰² *Ulm al-Qur'an* by Ahmad Yaar, p. 189.

¹⁰³ *Izalat al-Dalala*, by Mufti 'Abdu'l Qadir p.7 published in Lahore.

¹⁰⁴ The Prophet (ﷺ) used to address the moon and say, 'My Lord and your Lord is Allah.' Transmitted by al-Tirmidhi. And similarly he (ﷺ) used to address the earth while making the intention to travel and say, 'New moon for the good and right guidance. I believed in Him who has created you.' Transmitted by Abu Dawud. So it's not necessary that one addresses only those who can hear.

¹⁰⁵ *Fatawa Razawiyyah*, p.58

a singing girl. You interceded for them and deprived me. I laughed at her words and said to her: "You are one of them. Then the punishment was removed from her."¹⁰⁶

Another of the Imams of Bareilawiyyah said, 'It is permissible to say 'Ya Ali' or 'Ya Gauth' because the beloved slaves of Allah listen in their *Barzakb* (graves).'^{107, 108}

The claim that the Prophets are alive and hear

Ahmed Raza Bareilawi held the belief that death does not descend upon the prophets and '*awliya* but they are buried alive. Their life in the grave is superior to the life in this world. Bareilawi said regarding the Prophets, 'The life of the Prophets (*alahimus salaatu wa-salam*) actually is a worldly perception. It is only for the confirmation of Divine promise that for an instant only death occurs to them. Then life is restored immediately to them and in this life are the same worldly rulings. Their belongings (which they leave behind) should not to be distributed and marriage is forbidden for their wives, rather there is no *iddah*¹⁰⁹ upon them. They eat and drink in their graves as well as pray.'¹¹⁰

Death did not occur to the Prophet

Another Bareilawi said, 'The Prophets begin praying in their graves after a period of forty days.'¹¹¹

And: 'The prophets are alive in their graves. They walk (in their graves). They pray and talk and solve (or interfere in) the matters of the crea-

¹⁰⁶ *Al-Hikayat al-Ridwiyya*. This book deals with the powers and authority of saints and the pious men.

¹⁰⁷ *Barzakb*: The stage after one dies and before person is resurrected

¹⁰⁸ Nur Allah al-Qadiri, *al-Fatawa al-Nurwiyya*, p. 527.

¹⁰⁹ *Iddah*: mourning period for a woman after her husband dies.

¹¹⁰ *Malfuzat*, Vol.3, p. 276.

¹¹¹ Deedaar Ali, *Rasul al-Kalam*, p. 1.

tion."¹¹²

They insulted the Prophet (ﷺ) by claiming that he (ﷺ) was alive when his companions buried him. Bareilawi wrote, 'When the Messenger of Allah (ﷺ) was being lowered in his blessed grave he was saying 'My people, my people"¹¹³

One of the devotees said, 'When the blessed soul of the Messenger of Allah (ﷺ) was being captured, even then there was life in his body."¹¹⁴

No difference between the life and death of the Prophet

Furthermore: 'Our scholars have said that there is no difference between the life and death of the Messenger of Allah (ﷺ). He sees his *Ummah* and he knows their condition, intentions, objectives, and their hearts. This is completely clear to him, and there is no hindrance in it."¹¹⁵

Another Bareilawi Imam wrote, 'For three days the voice of the *Adhan* was heard from the blessed grave of the Prophet (ﷺ) for all five prayers."¹¹⁶

And it was also said, 'When the funeral of Abu Bakr (may Allah be pleased with him) was brought near the blessed *Hujrah*, a voice was heard (saying), 'Bring a friend near."¹¹⁷

¹¹² AI-Kazimi, *Hayat al-Nabi*, p. 3.

¹¹³ AI-Bareilawi, *Nafy al-Fai' an man anara bi Nuihi Kulla Shai'*, included in *Majmu'ah Rasail Ridwiyya*, Vol.1, p. 221. AI-Kazimi, *Hayat al-Nabi*, p. 47.

¹¹⁴ AI-Kazimi, *Hayat al-Nabi*, p.124

¹¹⁵ Ahmadyaar, *Ja'al-Haqq*, pp. 150-51.

¹¹⁶ Deedaar Ali, *Hidayat al-Tariq fi Bayan al-Tabqiq wa'l-Taqlid*, p. 86.

¹¹⁷ *Hayat al-Nabi*, p. 125.

The Saints too are alive

This ability is not limited to the Prophets. The elders of the religion have also reached this status.

Accordingly, 'The *awliya*' of Allah do not die but transfer from one house to another. Their souls depart only for a moment and then return back to their bodies just as before.'¹¹⁸

Bareilawi said, 'The *awliya*' (are) alive after their death and their authority and miracles (are still) established and their favours continue as before and the same complete help and assistance (is present) for us, (his) slaves, servants, friends, (and) devotees.'¹¹⁹

One of his followers remarked: 'The death of Allah's *awliya*' is like a dream.'¹²⁰

Ahmed Raza said, 'The *awliya*' possess hearing and sight better in their graves.'¹²¹

He also commented, 'The beloved of Allah are alive even if they die. They are just transferred from one house to another.'¹²²

One mystic narrated, 'In Makkah one disciple said to me, O my *Peer*, my *Murshid*,¹²³ tomorrow I will die after *Dhuhr*. Take this *Ashrafi*'¹²⁴ from me. Do my burial from half of it and arrange my coffin from the other half. When the second day arrived, and at the time of *Dhuhr*, the disciple made *Tawaf* (of Ka'bah) and laid down at a distance from it. Then there was no soul in him. I lowered him in the grave. (And) he opened his eyes. I asked, 'Life after death?' He replied, 'I am alive and

¹¹⁸ Iqtidar b. Ahmad Yaar, *al-Fatawa al-Na'imiyya*, p. 245.

¹¹⁹ *Al-Fatawa al-Ridwiyya*, Vol.4, p. 236.

¹²⁰ *Al-Fatawa al-Na'imiyya*, p. 245.

¹²¹ *Al-Hikayat al-Ridwiyya*, p. 44.

¹²² *Abkam Qubur Mu'minin*, included in *Rasa'il Ridwiyya*, p. 243.

¹²³ *Peer*: saint, spiritual guide, *Murshid*: spiritual guide

¹²⁴ *Ashrafi*: a unit of currency, usually a gold coin.

all of Allah's friends are alive.¹²⁵

Ahmed Raza Bareilawi entitled a chapter in his book, 'The prophets, the martyrs and *Awliya'* are physically alive in their shrouds.'¹²⁶

Bareilawi chronicled the following event: 'A person was travelling, and the night overtook him. He intended to take rest. So he placed his baggage on the ground and slept. He placed his head on a high mound. In the morning he found that this mound was the grave of a person. Suddenly, the inmate of the grave called him complaining: 'You have been causing me trouble'¹²⁷ since last night.'¹²⁸

It was said about a famous saint: 'After his death he requested that his funeral take place as soon as possible because the Messenger (ﷺ) was waiting for the funeral.'¹²⁹

Refutation on the basis of the Qur'anic verses

Allah says,

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن
لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفِلُونَ ﴿٥﴾

"And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?"

[*Surah al-Ahqaf* 46:5]

¹²⁵ *Abkam Qubur Mu'minin*, included in *Rasa'il Ridwiyya*, p. 243.

¹²⁶ *Ibid.* p. 245.

¹²⁷ One may ask: Placing the head caused him harm, but the big domes built over the graves and the graves built with marble, gold, and silver and lofty erections built over them do not cause them harm. Their eyes are not blind, but the hearts in their chests are blind.

¹²⁸ *Abkam Qubur Mu'minin*, p. 247.

¹²⁹ Al-Kazimi, *Hayat al-Nabi*, p. 46.

أَيُّ شَيْءٍ كُنْ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ
 (١٩١) وَلَا يَسْتَطِيعُونَ نَصْرًا وَلَا أَنْفُسَهُمْ يَنْصُرُونَ
 وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ
 أَمْ أَنْتُمْ صَامِتُونَ (١٩٢) إِنْ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ
 عِبَادُ أَثْمَالِكُمْ فَأَدْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ
 كُنْتُمْ صَادِقِينَ (١٩٣) أَلَمْ أَرْجُلُ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ
 يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
 يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظَرُونَ
 (١٩٤) وَإِنِّي لَأَعْلَمُ الْكَيْدَ وَهُوَ تَوَلَّى الصَّالِحِينَ (١٩٥)
 وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا
 أَنْفُسَهُمْ يَنْصُرُونَ (١٩٦) وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا
 وَتَرَاهُمْ يُنْظَرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (١٩٧)

"Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent. Verily, those whom you call upon besides Allah are saves like you. So call upon them and let them answer you if you are truthful. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad): 'Call your (so-called) partners (of Allah) and then plot against me, and give me no respite: 'Verily, my Wali (Protector, Supporter) is Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.' And those whom you call upon besides Him (Allah) cannot help you nor can they help themselves.' And if you call them to guidance, they hear not and you will see them looking at you, yet they see not."

[*Surah al-Araf* 7:191-198]

Allah the Exalted explained about the Arab Quraishi polytheists who sought help from Allah, and others besides Him:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِ
وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهُم رِيحٌ عَاصِفٌ
وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿٢٢﴾

"He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allah, making their Faith pure for Him alone, saying: 'If You (Allah) deliver us from this, we shall truly be of the grateful.'"

[Surah Yunus 10:22]

Whenever their ships got caught up in storms, the polytheists would call upon Allah alone and their real *fitrah* (natural disposition) would emerge - that Allah alone has power over all things. In contrast the Bareilawis, whether on land or sea, always call upon their saints such as 'Baba-o-al-Haq' or 'Mu'eenuddin Chisti'. Ahmed Raza wrote, 'Whenever I had to seek help, I (always) said, 'Ya Gauth''¹³⁰

Refutation by Shaikh al-Alusi and Rashid Rida

Al-Shaikh al-Alusi, the Hanafi exegete, said in his *Tafsir* of this verse that it: 'indicates that the polytheists did not invoke anyone besides Allah in that situation. You are aware that today when a calamity befalls the people on land or sea, they invoke one who can neither see nor hear. Among them there are people who invoke al-Khidr and Ilyas, some call upon Abu'l-Khamis and al-Abbas, others seek aid from

¹³⁰ *Malfuzat*, p. 307.

an Imam, and some humiliate themselves to a Muslim saint. You will not find anyone who humiliates himself to Allah and calls upon Him. Perchance it crosses his mind that if he calls upon Allah alone he will get deliverance from this situation. I adjure you, tell me: Which of these two groups is more guided to the straight path and which is more upright in speech? We complain to Allah of a time when the blast of ignorance is blowing, the waves of straying are on the increase, stuck in the quick-sand of falsehood, the seeking of aid from others besides Allah has become a means of salvation, enjoining what is good has become a difficult task for the Gnostics, and there are various kinds of obstacles in the way of forbidding what is evil.¹³¹

Al-Sayyid Rashid Rida al-Misri has written in his commentary of the Qur'an: 'This and similar other verses clearly indicate that the polytheists during their sufferings and absence of means invoked Allah, their Lord. But a large number of Muslims in our day invoke their dead deities when a calamity befalls them, like al-Badawi, al-Rifa'i, al-Dawqi, al-Jilani, al-Matbuli, Abu Sari, and a large number of others. You will find persons belonging to al-Azhar wearing turbans on their heads, and the attendants in particular, of the tombs that are worshipped by the people live on their *waqf* (endowment) property and offerings, and they have fallen into the delusion of polytheism. They interpret it with another name in the Arabic language like the word *tawassul* (medium, agency) and others.

Belief regarding Knowledge of the Unseen

The belief of *Ablus Sunnah* is that knowledge of all things is exclusive to Allah alone. Only Allah himself is '*Alimul Ghayb*'.¹³² Even the prophets did not know about matters until knowledge was revealed to them through *wahi* (revelation). To admit to the belief that the prophets had knowledge of the unseen is not (giving them) honour, but it is extreme misguidance and disgrace for the one who holds such a belief. It is in opposition to the incidents in the *Sirah* (biography) of the

¹³¹ Quoted from: *Al-Ayat al-Bayyinah fi'l-adami Sama'i al-Amwat*, introduction. p. 17.

¹³² '*Alimul Ghayb*: The one who is knowledgeable of the Unseen.

Prophet (ﷺ). It goes against the Book and the Sunnah, as well as the Hanafi *Fiqh*.

It is the belief of Bareilawis that the prophets and the '*Awliya*' have knowledge of all incidents that have happened or will occur. There is nothing that is hidden from them. They know the secrets of the hearts and are knowledgeable about the creation. They have knowledge of the Day of Judgment, and are informed about the events of the coming days. They know what is in the wombs of the mothers. Their sight encompasses all things present and hidden.

According to the Bareilawis, whatever has happened in past, whatever is happening at present, and whatever will happen in the future, none of it is hidden from the *awliya*'.

The Knowledge of the Unseen is reserved for Allah

The *ayaat* of Qur'an explicitly prove that knowledge of the unseen is for Allah alone. None of the creation share in this attribute.

Accordingly Allah says,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

"Say: 'None in the heavens and the earth knows the Ghayb (unseen) except Allah, nor can they perceive when they shall be resurrected.'"

[*Surah an-Naml* 27:65]

إِنَّ اللَّهَ عَلِيمٌ
غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٨﴾

"Verily, Allah is the All Knower of the unseen of the heavens and the earth. Verily! He is the Knower of that is the

breasts."

[*Surah Fatir* 35: 38]

إِنَّ اللَّهَ
يَعْلَمُ الْغَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾

"Verily, Allah knows the unseen of the heavens and the earth. And Allah is the All-Seer of what you do."

[*Surah al-Hujurat* 47:18]

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

"And to Allah belongs the *Ghayb* (unseen) of the heavens and the earth, and to Him return all affairs (for decision)."

[*Surah Hud* 11:123]

And He ordered His prophet to proclaim to people,

إِنَّمَا
الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

"Say: 'The unseen belongs to Allah Alone, so wait you; verily I am with you among those who wait (for Allah's Judgment.)'"

[*Surah Yunus* 10:20]

Allah says,

﴿عِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي
الْبَرِّ وَالْبَحْرِ وَمَا سُفِّطَ مِنْ رَرْقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ
فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢١﴾﴾

"And with Him are the keys of the *Ghayb* (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record."

[*Surah al-An'am* 6:59]

And He says,

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ
وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All Knower. All Aware (of things)."

[*Surah Luqman* 31:34]

The Prophets possess the knowledge of the Unseen

Conversely, the Bareilawis hold the belief that the Prophets (*alaihim ul-salatu wa'l-salam*) know everything from the first day till the last day and that they see and observe everything.¹³³

It is said, "The Prophets are '*Arif billah*'¹³⁴ as soon as they are born and possess knowledge of the unseen."¹³⁵

Regarding the Prophet (ﷺ), the Imam of the Bareilawis said, "The Prophet (ﷺ) entirely acquired all knowledge and encompassed it."¹³⁶

Elsewhere he said, "The knowledge of *Lumh*¹³⁷ and the Pen which contains all knowledge is a part of the Prophet's (ﷺ) knowledge."¹³⁸

¹³³ Ahmed Raza, *al-Dawlat al-Makkiya*, pp.58 Lahore. Pakistan.

¹³⁴ '*Arif*: mystic, knowledgeable. '*Arif billah*: one who has intimate knowledge of God. A term extensively used amongst *Sufis*.

¹³⁵ *Munaw'ir Na'imiyah Iqtidaar bin Ahmadyaar*, p.192.

¹³⁶ Ahmed Raza, *al-Dawlat al-Makkiya*, pp.230 Lahore. Pakistan.

¹³⁷ *Lumh al-Mahfuz*: the preserved tablet

¹³⁸ *Khaalis al-'Itqaad Bareilawi* p.38

The Prophet (ﷺ) knows the minutiae and Unseen matters

'His knowledge (i.e. the Prophet (ﷺ)) encompassed all sorts of minutiae and essentials, realities and complexities, hindrances and learning concerning the essence of Allah and His attributes, and the knowledge of the guarded Tablet and the Pen constitutes an iota of his knowledge, and a channel from the oceans of his knowledge. Alongside this his knowledge and wisdom encircled the whole world by his blessed existence.'¹³⁹

"The Prophet (ﷺ) has knowledge of the orders, actions, and *asar* (signs, effects), in short all things from the splendor and true attributes of Allah Himself. He has encircled all knowledge from beginning to end, evident or hidden."¹⁴⁰

One of Bareilawi's devotees noted, "There is nothing in this world kept hidden from the Prophet (ﷺ). This pure soul is informed of everything in the heavens, from its heights and depths, the world and the hereafter, paradise and hellfire, because all this was created for this perfect personality (i.e. the Messenger (ﷺ))."¹⁴¹

He also said, "The knowledge of the Messenger (ﷺ) encompasses all of the inspired hidden knowledge."¹⁴²

Another Bareilawi said, "The Prophet (ﷺ) knows Allah as well, and he knows completely and perfectly the conditions of all the creation that exists. Nothing in the past, present, or in future is hidden from him (ﷺ)."¹⁴³

One Bareilawi acolyte went further, 'Allah has bestowed such hidden

¹³⁹ Ibid p.38

¹⁴⁰ Ahmed Raza, *al-Dawlat al-Makejiya*, pp. 210 Lahore. Pakistan.

¹⁴¹ Na'im al-Din al-Muradabadi, *al-Kalimat al-'Uhya li'l'I'tilm al-Mustafa*, p. 14.

¹⁴² Ibid p.52.

¹⁴³ Ahmad Sa'id al-Kazimi, *Taskin al-Khawatir fi mas'alat al-Hadir wa'l-Nazir*, p. 65.

knowledge to Prophet (ﷺ) that he knew the condition of the heart of a stone so why would he not know the condition of the hearts of men who are his '*Ush-shaq* (lovers).¹⁴⁴

And it has also been said, "The animal on whom the Prophet (ﷺ) puts his foot, the covering over its eyes is lifted. How does a saint upon whom the Prophet (ﷺ) puts his hand not have the knowledge of the unseen and present?"¹⁴⁵

The Imam of Bareilawiyah slandered the Companions of the Messenger (ﷺ), "The Companions used to issue an order (or statement) with certainty that the Messenger of Allah (ﷺ) possessed the knowledge of the Unseen"¹⁴⁶

Knowledge of the Unseen is reserved for Allah, as stated in the Qur'an and Sunnah

The Bareilawis believe that the Prophet (ﷺ) had knowledge of those five hidden matters which according to the Qur'an are exclusively for Allah alone.

Allah says,

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ
وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

"Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All Knower, All Aware (of things)."

[*Surah Luqman* 31:34]

¹⁴⁴ *Munwa'iz Na'imiyah Iqtidaar bin Ahmadyaar*, p.192.

¹⁴⁵ *Ibid*, p. 364-365

¹⁴⁶ *Khaalis al-'Itqaad Bareilawi* p.28

He says,

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ
وَمَا تَرْجُدُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾ عِلْمُ الْغَيْبِ
وَالشَّهَادَةُ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾

"Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High."

[*Surah Ra'd* 13:8-9]

إِنَّ السَّاعَةَ آتِيَةٌ
أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ﴿١٥﴾

"Verily, the Hour is coming and My Will is to keep it hidden that every person may be rewarded for that which he strives."

[*Surah TaHa* 20:15]

Addressing His Prophet (ﷺ), Allah the Exalted says:

يَسْأَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مَرُّ سَنَاقُلٍ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا الْوَقْتُهَا إِلَّا هُوَ يُنْقَلُ
فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

"They ask you about the Hour (Day of Resurrection): 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.' They ask you as if you have a good knowledge of it. Say: 'The knowledge thereof is with Allah (Alone) but most of mankind knows not.'"

[*Surah Al-A'raf* 7:187]

Allah the Exalted also says:

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ

"People ask you concerning the Hour, say: 'The knowledge of it is with Allah only.'"

[*Surah al-Ahzab* (33): 63]

And Allah the Exalted says:

هُوَ الَّذِي
خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ
تَمْتَرُونَ

"He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection)."

[*Surah Al-An'am* 6:2]

And similar verses like:

وَبَارَكَ الَّذِي لَهُ مَلِكُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

"And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned."

[*Surah al-Zukhruf* 43:85]

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

"And with Him are the keys of the *Ghayb* (all that is hidden), none knows them but He."

[*Surah Al-An'am* 6:59]

The Messenger of Allah (ﷺ) had made it clear in his speech that these unseen matters are known to Allah alone. The famous hadith of Jibril is a proof of this when he asked him (ﷺ) about the (coming of the)

hour of Day of Judgment. He (ﷺ) said, "The questioned is not more knowledgeable concerning it than the questioner, and I will inform you of its signs". Then he recited this *ayah*,

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

"And with Him are the keys of the *Ghayb* (all that is hidden), none knows them but He."

[*Surah Al-An'am* 6:59]¹⁴⁷

Similarly the Prophet (ﷺ) said: "*The keys of the unseen are five, and Allah alone knows them. Allah alone knows what the wombs contain; no one knows what tomorrow will bring except Allah; and you do not know in what land you will die but Allah; and no one knows when the last Hour will come but Allah.*"¹⁴⁸

This is supported by a tradition transmitted by Jabir (may Allah be pleased with him) who said: "*I heard the Prophet (ﷺ) say one month before he died: 'You ask me about the Hour. The knowledge of it is with Allah.'*"¹⁴⁹

It is narrated from Burayda (may Allah be pleased with him), "*I heard the Messenger of Allah (ﷺ) say: These are five things which no one knows but Allah: the knowledge of the Hour is with him; He sends down the rain; He knows what is in the wombs; you do not know what you will earn tomorrow; and you do not know in which land you will die.*"¹⁵⁰

The Bareilawis Oppose the Explicit Qur'anic Text

The Bareilawi said: "The Messenger of Allah (ﷺ) did not come out but after Allah had taught him these five hidden things."¹⁵¹

"The Prophet (ﷺ) was endowed with the knowledge of the five un-

¹⁴⁷ This tradition has been transmitted by al-Bukhari.

¹⁴⁸ Transmitted by al-Bukhari and the wordings are from there. Muslim also transmitted it in his *Sahih* and Ahmad in his *Musnad*.

¹⁴⁹ Muslim transmitted it.

¹⁵⁰ Ahmad transmitted it. Ibn Kathir has mentioned it in his commentary and Ibn Hajar in his *Fath al-Bari* and others in their works.

¹⁵¹ Bareilawi, *Khalis al-I'tiqad*, p. 53.

seen things towards the end, but he was ordered to conceal it."¹⁵²

Another Bareilawi said: "The Messenger of Allah (ﷺ) possesses the knowledge of the unseen of the past and the future, and knows more than what is contained in the guarded Tablet, and has the knowledge of the last Hour."¹⁵³

One of them said: "Muhammad (ﷺ) possesses the knowledge of the initial affairs before the creation of the creatures, and the events that would take place after them relating to the day of the resurrection, and the wrath of the Lord. He keeps watch over their circumstances, knows what would be their condition in the Hereafter, and the events of the people of hell and paradise; they know nothing from his information except to the extent he wishes to let them know from it. The knowledge of the prophets and the saints is like a drop of water from the seven seas and the knowledge of our Prophet as compared to that of other prophets is in the same proportion, namely a drop from the seven seas."¹⁵⁴

He also said: "There is no distinction between the life and death of the Prophet (ﷺ) in respect of watching his people by him, and his knowledge about their events, intentions and resolutions."¹⁵⁵

Another said: "The Messenger of Allah (ﷺ) keeps watch over the whole world from Medinah."¹⁵⁶

Another Bareilawi lied against the Prophet of Allah (ﷺ) saying: "The Messenger of Allah (ﷺ) said: My knowledge after my death is like my knowledge during my life, O people of guidance, and those who possess excellence and piety."¹⁵⁷

¹⁵² Ibid., p. 56; *al-Dawlat al-Makkiya*, p. 144.

¹⁵³ *Ja'al-Haqq*, p. 43.

¹⁵⁴ *Ja'al-Haqq*, pp. 50-51.

¹⁵⁵ Ibid. p. 151; *Khalisal-I'tiqad*, p. 39.

¹⁵⁶ Ahmadyaar, *Mawa'iz Na'imiya*, p. 326.

¹⁵⁷ Deedaar 'Ali, *Rasul al-Kalam Ii bayan al-Maulid wal-Kalam*, p.1.

Bareilawi said: "The Prophet (ﷺ) not only knows these five unseen things, but also he used to confer the knowledge upon whom he liked from his servants."¹⁵⁸

Another stated: "What is meant by these words of Allah: "He has knowledge over everything." It refers to the Prophet (ﷺ)."¹⁵⁹

The saints too know the five Unseen matters

These five hidden things are known not only to the Prophet (ﷺ) but most of the saints know them too, as the Bareilawi has explicitly said: 'Nothing from the five unseen things mentioned in the verse quoted earlier is hidden from the Prophet (ﷺ). How can that be hidden from him, while the seven poles (*aqtab*)¹⁶⁰ know them, although they are lower than *Ghawth* (saint) in rank? Then how is it with the chief of the first and the last of the people, who is the cause of everything and which came into being by his existence?'¹⁶¹

He further said: 'How can the matter of five hidden things remain concealed from him, while a person from the people endowed with

¹⁵⁸ Bareilawi, *Khalis al-I'tiqad*, p. 14.

¹⁵⁹ Al-Kazimi, *Taskin al-Khawatir*, pp. 52-53.

¹⁶⁰ *Al-Aqtab* is the plural form of *qutb*, which means axis or pivot: the highest station in the *Sufi* hierarchy of saints. *Sufis* believe that the universe has a master pivot, which they call *al-Qutb*, which is to the universe as the soul is to the body; once the *qutb* departs, the universe can no longer exist. The secret of the power of the *qutb*, they allege, is kept by the one who keeps the greatest name of Allah. They also claim that his person reaches the state of "qutbhood" by acquiring the perfection of knowledge, observation and *mushahadah*,* which includes witnessing the Divine essence. He who does this is, according to *Sufis*, the hierarch of the *Sufi* leaders of his generation. He is called *al-Ghawth*, or the aid, and is alleged to be permanently endowed with sanctity and miraculous powers. The identity of *al-Ghawth* is known only to his agents, unless he chooses to reveal himself. At his death, *Sufis* believe that his place will be filled with another, who will attain verification from Allah in each stage he passes through, until he becomes *al-Qutb* and the new *al-Ghawth*.

a. *Mushahadah*: in *Sufi* terminology, the viewing to Allah with the eye as a result of extensive efforts in the path of *Sufism*.

¹⁶¹ *Khalis al-I'tiqad*, pp. 53-54.

the power of disposition out of his *Ummah* cannot dispose things without having the knowledge of these five unseen things. Listen to this, O deniers! Do not be rejecters of the saints of Allah, for their rejection is a cause of damage to the religion. Allah will soon take revenge from the deniers, and may Allah give us refuge by virtue of his Gnostic servants.¹¹⁶²

He claimed in his book; 'We saw a body (of saints) that had the knowledge of the time of death, and they knew what the wombs had contained during the pregnancy of the woman as well as before it.'¹¹⁶³

One of their kind said: "I frequently heard some saints say: It will rain tomorrow, or tonight, and it happened as he said ... I also heard some saints foretelling about the sex of the child in the womb, whether male or female, and I saw with my own eyes that it was as he had foretold. I also heard beforehand about the event of tomorrow before the coming of that day."¹¹⁶⁴

The Bareilawi included all these fabricated stories in his book in contravention of the Qur'anic verses and explicit teachings of the Prophet (ﷺ). He said: "Abu'l Majd says: I was with Shaikh Makarim in his house. It occurred to me that I wished to see something from his miracles. He turned to me smiling and said: Five persons will come to us very soon. One of them is a non-Arab and has white and red colour. Nine months remain of his life. A lion will attack him in open country, and for this purpose Allah will send it.

"Another is from Iraq. He is white in colour: his eyes are reddish and he is lame in one leg. He will suffer from illness for a month with us and then die.

"Another is from Egypt and is brown in colour. He has six fingers on his left hand, and on his left thigh is a scar from a lance injury which

¹¹⁶² Ibid., p. 54; *al-Dawlat al-Makkiyya*, p. 48.

¹¹⁶³ Bareilawi, *Khalis al-I'tiqad*, p. 53., al-Muradabadi, *al-Kalimat al-'Uhya*, p. 35

¹¹⁶⁴ *Al-Kalimat al-'uhyā'*, pp. 94-95.

he suffered thirty years ago. He will live in India as a businessman after twenty years.

"Another is from Syria. He has brown colour and disfigured fingers. He will die in the land of Haram at the door of your house after seven years, three months and seven days.

"Another hails from the Yemen. He has white colour. He is a Christian wearing a cross under his clothes. He left his country three years ago and no one knew him, intending to test whether any of the Muslims could disclose this secret.

The Iraqi will desire an excellent goose; the Egyptian will demand honey with cooking oil; the Syrian will desire an apple from Syria; and the Yamani will ask for boiled eggs. None of them will desire the things desired by the others. Their sustenance and their favourite dishes will soon be supplied to us abundantly from every place. Praise and thanks is for Allah, the Lord of the worlds.

"Abu'l-Majd said: By Allah, after a short while five persons came to us, exactly as the Shaikh described. I asked the Egyptian about the mark of injury on his thigh. He said: I suffered this injury thirty years ago. Then a man brought all kinds of dishes which he placed before the Shaikh. He placed before each of them his favourite dish, and said to them: Eat what you desire. Afterwards they became unconscious. When they came to themselves, the Yamani said to the Shaikh: O my Chief, what is the quality of a person who is informed of the secrets of the creation? He said: The quality is that he knows that you are a Christian and you have a cross under your clothes. The man cried, stood before the Shaikh and embraced Islam. He said to him: My son, every saint who sees you will realise your circumstances. But they have known that you have embraced Islam at my hand. So they have withheld themselves from speaking to you.

"He said: The same happened with regard to their death, as the Shaikh had informed. It occurred at the same time and place he had mentioned. The Iraqi died in the Shaikh's hermitage after a month's ill-

ness. I was one of those who prayed over him. The Syrian died in the Haram at the gate that had fallen to the ground. The period between his death and the time when I met the Shaikh was seven years, three months and seven days. Look at this, one who is a servant from the servants of the servants of Muhammad, the Messenger of Allah, has informed in a single breath about seventy-two unseen things that were hidden in the breasts, about the places of death, the times of death, the causes of death, and what he will earn tomorrow.¹⁶⁵

They falsely claimed that Shaikh Jilani said: 'The sun does not rise until it greets me. The 'Year' comes to me, greets me and informs me of what will happen in it. The 'Month' comes, greets me and tells me what will happen during it. The 'Day' comes to me, salutes me and tells me what will happen in it. By the honour of my Lord, the fortunate and the unfortunate are presented to me; I have my eye to the knowledge of Allah; I am a proof of Allah over all of you; I am the successor of the Messenger of Allah (ﷺ) and his heir on earth.'¹⁶⁶

The following is another example of lying against him: 'Had there been no reins of *Shari'a* on my tongue, I would have informed you of what you eat and what you store. You are like mirrors before me: I see whatever lies in your inner selves.'¹⁶⁷ Invoking him another Bareilawi said: 'O Great *Ghawth* (one who helps) you are aware of the big and the small and you know what occurs to our minds.'¹⁶⁸

The Bareilawi said: 'The heart of a perfect man is the mirror of the upper and lower existence, all in minute details.'¹⁶⁹ He also said: 'A (perfect) man is not one who is confined by the Throne, and the things surrounding him, like heavens, paradise and hell. The (perfect) man is one whose eye goes far beyond all this existence.'¹⁷⁰

¹⁶⁵ *Al-Dawlat al-Makkiya*, p.162.

¹⁶⁶ Bareilawi, *al-Aman wa'l-'Ula* p. 109; al-Muradabadi, *al-Kalimat al-'Uhya*, p. 67; *Khalis al-I'tiqad*, p. 49.

¹⁶⁷ *Khalis al-I'tiqad*, p. 49.

¹⁶⁸ Ayyub Ridwi, *Baghi Firdaus*, p. 40.

¹⁶⁹ *Khalis al-I'tiqad*, p. 51

¹⁷⁰ Ibid.

"The seven heavens and the seven earths in the eyes of a believing servant of Allah are like a ring thrown in a desert."¹⁷¹ Another said: 'A servant of Allah is acquainted with the realities of things and the unseen, and the unseen of the unseen become patent to him.'¹⁷²

These people have related silly rambling stories on this subject. They tried to establish that knowledge of the unseen is at the disposal of saints, the Prophets and Messengers of Allah, even laymen and animals.

The Quranic verses Refute them

وَلِلَّهِ الْغَيْبُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ
أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

"And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent."

[*Surah al-Nahl* (16): 77]

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ
أَبْصَرِيهِ وَأَسْمِعْ

"Say, 'Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing!'"

[*Surah al-Kahf* (18): 26]

إِنَّ اللَّهَ عَلِيمُ
غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ ذَاتِ الصُّدُورِ ﴿٢٨﴾

"Indeed, Allah is Knower of the unseen [aspects] of the

¹⁷¹ Ibid.

¹⁷² *Ja'al-Haqq*, p. 85.

heavens and earth. Indeed, He is Knowing of that within the breasts."

[*Surah Fatir* (35): 38]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ

عَلَّمَ

"He [i.e., Allah] knows what is [presently] before them and what will be after them, but they do not encompass it [i.e., what He knows] in knowledge."

[*Surah Ta Ha* (20): 110]

He commanded His Prophet (ﷺ) to say:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ
أَعْلَمُ الْغَيْبِ لَا سْتَكُنْتُ مِنْ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ إِنْ
أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

"Say: I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not but a Warner and a bringer of good tidings to a people who believe."

[*Surah al-A'raf* (7): 188]

قُلْ لَا أَقُولُ لَكُمْ
عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ
إِنْ أَنْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ

"Say: [O Muhammad], 'I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me.' Say, 'Is the blind equivalent to the seeing? Then will you not give thought?'"

[*Surah al-An'am* (6): 50]

Allah the Exalted was aware of the Prophet's (ﷺ) private dealings with his wives:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ
 غَفُورٌ رَحِيمٌ ﴿١﴾

"O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful."

[*Surah al-Tabrim* (66): 1]

Allah clearly shows that the Prophet (ﷺ) had no knowledge of the unseen:

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ
 مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ الْنِفَاقِ لَا تَعْلَمُهُمْ
 نَحْنُ نَعْلَمُهُمْ ﴿٩٠﴾

"And among those around you of the Bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You [O Muhammad] do not know them [but] We know them."

[*Surah Tawbah* (9): 101]

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكِ الْزَوِيُّ
 صَافٍ وَتَعْلَمَ الْكَذِيبُ ﴿٤٣﴾

"May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars."

[*Surah Tawbah* (9): 43]

Likewise He negated the knowledge of the unseen of any of the Prophets by saying:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ
لَنَا إِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾

"[Be warned of] the Day when Allah will assemble the messengers and say, 'What was the response you received?' They will say, 'We have no knowledge. Indeed, it is You who is Knower of the unseen'"

[*Surah al-Maidah* (5): 109]

Similarly, He negated the knowledge of the unseen of any of His angels by saying:

قَالُوا
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"They said, 'Exalted are You; we have no knowledge except what you have taught us. Indeed, it is You who is Knowing, the Wise.'"

[*Surah al-Baqarah* (2): 32]

There are numerous events and accounts in the Qur'an and the Sunnah of the Prophets from Adam to Nuh, from Ibrahim to Musa, culminating in the last Prophet, the Chief of the Messengers (ﷺ). The life of the Prophet (ﷺ) is filled with examples indicating that he did not possess knowledge of the unseen. Had he possessed it, certain incidents that took place during his life-time would not have happened, such as the martyrdom of the Qur'an-readers at *Bir Mu'una*, *Bai'at al-Ridwan*, the slandering of Aa'isha, the event of the people of *Urayna*, as well as numerous other events. Still these people insist that the prophets and saints possessed the knowledge of the unseen, even the Bareilawi himself had the knowledge of the hidden things, as they say: 'Ahmed Raza Bareilawi had the knowledge of the day of his death, and its exact time.'¹⁷³

They did so in order to deify the human being, and to raise him to a

¹⁷³ *Wasaya al-Bareilawi*, p.7.

degree to which he should not be raised. For this reason the Prophet (ﷺ) said to his Companions; *"Do not raise me beyond my rank."*¹⁷⁴ He also said: *"Do not extol me as highly as the Christians extolled Jesus son of Mary."*¹⁷⁵

A girl said while singing: Among us there is a Prophet who knows what will happen tomorrow. The Prophet (ﷺ) objected and said: *"Leave this and say what you were saying previously: No one knows what will happen tomorrow except Allah."*¹⁷⁶

Allah the Exalted, told the truth, and His Messenger (ﷺ) told the truth, and anyone who spoke against it lied, as reported by Aa'isha the daughter of Abu Bakr Siddiq (may Allah be pleased with them both): *"If anyone tells you that he (i.e. the Prophet (ﷺ)) possessed the knowledge of the unseen, he tells a lie. But he says: No one knows the unseen except Allah."*¹⁷⁷

The Issue of the Humanity of the Messenger (ﷺ)

One of their cardinal beliefs is that the Prophet (ﷺ) is light from the light of Allah, in spite of the fact that the Qur'an clearly declares his humanity more than once.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿١٦﴾

"And what prevented the people from believing when guidance came to them except that they said, 'Has Allah sent a human messenger?'"

[Surah al-Isra (17): 94]

And:

¹⁷⁴ Bayhaqi transmitted it in Transmitted it in 'Sbu'ab al-Iman'.

¹⁷⁵ Majma' al-Fawa'id.

¹⁷⁶ Ibn Majah

¹⁷⁷ Al-Bukhari Transmitted it in "Kitab al-Tauhid"

قُلْ لَوْ كَانَتْ
فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ
مِّنَ السَّمَاءِ مَلَكًَا رَسُولًا ﴿١٥﴾

"Say: 'If there were upon the earth, angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger.'"

[*Surah al-Isra* (17): 95]

Allah has given a detailed account of the people of Noah, Ad and Thamud showing how they rejected the Messengers in the following words:

قَالَتْ
رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ
لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ
مُّسَمًّى قَالُوا إِنْ أَنُتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا
عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأُنَاظِرُوا بِسُلْطَنِ مُّبِينٍ ﴿١٠﴾

"Their messengers said, 'Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays you [i.e., your death] for a specified term.' They said, 'You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority [i.e., evidence].'"

[*Surah Ibrahim* (14): 10]

The Prophets rejected their contention admitting that they were human beings:

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَكِنَّ اللَّهَ
يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَمَا كَانَتْ لَنَا أَنْ نَأْتِيَكُمُ
بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"Their messengers said to them, 'We are only men like you, but Allah confers favour upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah.' And upon Allah let the believers rely."

[*Surah Ibrahim* (14): 11]

Describing the events of the people of Antioch, He said:

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾
 إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا
 إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُكُمْ وَمَا أَنْزَلَ
 الرَّحْمَنُ مِنْ سَمَاءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

"And put forward to them a similitude; the (story of the) dwellers of the town, when there came Messengers to them. When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: 'Verily! We have been sent to you as Messengers.' They (people of the town) said: 'You are only human beings like ourselves.'"

[*Surah Ya-Sin* (36):14-15]

He mentioned the account of Pharaoh and his Chiefs in the following words:

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ
 هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
 فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

"Then We sent Musa and his brother Harun, with Our Signs and manifest authority to Pharaoh and his chiefs, but they were arrogant and were a haughty people. They said: 'Shall we believe in two men, like ourselves.'"

[*Surah al-Mu'minun* (23): 45-46]

He has given a detailed description of the people of Noah when he

was sent to them:

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا
إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ
مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾ إِنْ هُوَ إِلَّا
رَجُلٌ مِثْلُكُمْ فَتَبَوَّأُوا فِيهِ حَقَّ حِينٍ ﴿٢٥﴾

"And We had certainly sent Noah to his people, and he said, 'O my people, worship Allah; you have no deity other than Him; then will you not fear Him?' But the eminent among those who disbelieved from his people said, 'This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.'"

[*Surah al-Mu'minun* (23): 24-25]

He depicted the story of Thamud, the people of Salih (peace be upon them). They uttered the same words:

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ
الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِيقَاءِ الْآخِرَةِ وَاتَّرفَتْهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا
تَشْرَبُونَ ﴿٣١﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا الْخَاسِرُونَ
﴿٣٢﴾ أَعْبُدُوا اللَّهَ إِذَا مِتُّمْ وَكُنْتُمْ رِبَاةً وَعِظُوا أَنْتُمْ تُخْرَجُونَ

"And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, 'This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.' And if you should obey a man like yourselves, indeed, you would then be losers."

[*Surah al-Mu'minun* (23): 33-34]

The companions of the wood (*ashaab al-Aika*) spoke the same words

to Shu'ayb (peace be upon him),

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾

"You are but a man like ourselves, and indeed, we think you are among the liars."

[*Surah al-Shu'ara'* (26): 186]

The unbelievers of Makkah also said the same to the Messenger (ﷺ),

لَا هِيَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا
هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ
تَبْصُرُونَ ﴿٢١﴾

"With their hearts distracted. And those who do wrong conceal their private conversation, [saying], 'Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"

[*Surah al-Anbiya* 21:3]

Allah the Exalted replies to them in the following words:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَتَشْكُرُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

"And We sent not before you [O Muhammad], except men to whom We revealed [the message], so ask the people of the message [former Scriptures] if you do not know."

[*Surah al-Anbiya* 21:7]

Allah the Exalted, commanded His prophet (ﷺ) to say to the people:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ

"Say [O Muhammad]: 'I am only a man like you, to whom has been revealed that your god is one God.'"

[*Surah al-Kahf* 18: 110]

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿١٢﴾

"Say, 'Exalted is my Lord! Was I ever but a human messenger?'"

[*Surah al-Isra* (17): 93]

He explained to the people the nature of the great Messenger of Allah (ﷺ) in the following words:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

"Certainly did Allah confer [great] favour upon the believers when He sent among them a Messenger from themselves."

[*Surah Ali-Imran* (3): 164]

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

"There has certainly come to you a Messenger from among yourselves."

[*Surah al-Tawbah* (9): 128]

He said,

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

"Just as We have sent among you a Messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know."

[*Surah al-Baqarah* (2):151]

The Sunnah indicates the Humanity of the Messenger (ﷺ)

The Messenger of Allah (ﷺ) said regarding himself, "I am a human (man) just like you. I (also) forget like you forget."¹⁷⁹

¹⁷⁹ Bukhari

Aa'ishah (may Allah be pleased with her) said about the Messenger of Allah (ﷺ): *'He was but a man from mankind. He used to wash his clothes, milk his goat and do his chores himself.'*¹⁸⁰

The opposition of the Bareilawis to the Qur'an and Sunnah

Ahmed Raza Bareilawi misquoted in his book a tradition that the Prophet (ﷺ) said: 'A part of earth is present in everyone's navel with which he was created and in it he will be buried. I, Abu Bakr and Umar were created from the same earth and will be buried in it.'¹⁸¹

Consider this: the Prophets were denied by their contemporaries because they were men. They mistakenly believed that a man could not be a Prophet. They held that Prophethood was incompatible with being a human. One could be either a man or a Prophet but not both. They knew that the Prophets were men like them. They were born among them, married, produced children, walked on earth, ate and drank like men, and possessed all the necessary qualities of men. Hence they rejected their Prophethood, on the basis that they were human.

The Messenger of Allah is light from Allah

The Bareilawis also rejected the link between humanity and Prophethood - but for completely different reasons. In stark contrast to the disbelievers of old, they deny the humanity of the Prophets. They resorted to spurious reports and fabricated stories, borrowed from the extremist Rafidis and Isma'ilis. The Bareilawis consider the Prophet (ﷺ) a part from the light of Allah. Accordingly one of the Imams of Bareilawiyah wrote, 'The Messenger is from the light of Allah and all the creation is from his (i.e. the Messenger) light.'¹⁸²

¹⁸⁰ Imam Tirmidhi, '*Shama'il Muhammadiyah*' and '*Fath ul-Bari*'.

¹⁸¹ *Fatawa Ifriqiyya* (ed. A.H. 1236), p. 85.

¹⁸² Ahmadyaar, *Mawa'iz Na'imiya*, p. 14

'Allah created the image of Muhammad from the light of His name *al-Badi 'al-Qadir* (the Incomparable Originator, the All-powerful), and looked at it with His name *al-Qahir* (the Dominant). Then He became manifest to him with His name *al-Latif al-Ghafir* (the Gracious, the Forgiver).'¹⁸³

The Bareilawi composed a number of treatises to show that the Prophet (ﷺ) was created from the light of Allah. One of them was '*Salat al-Safa fi Nur al-Mustafa*'. In its introduction he has written the following passage in Arabic:

'O Allah, praise be to you O Light, O Light of the light, O Light before every light, O light after every light, O one who possesses the light, by Him is the light, from Him is the light, to Him is the light, it is He who is the light, great blessing and peace to your radiant light which you have created from your Light, and created all creatures from his light, and bless the rays of his lights his family, companions and moons, bless all of them.'¹⁸⁴

The Throne and the *Kursi* have been created from the light of the Prophet (ﷺ)

Ahmad Raza Bareilawi also included the following fabricated tradition and attributed it to 'Abd al-Razzaq in his "*musannaf*", despite the fact that it is not there. This tradition goes as follows:

The Messenger of Allah (ﷺ) said to Jabir: 'O Jabir, Allah created the light of your Prophet from His Light before He created all things. He then made that light circulate by His power wherever He pleased. At that time there was no preserved Tablet, Pen, Paradise, Hell, Angel, Heaven, Sun, Moon, Jinn or Man. When Allah intended to create the creation, he divided the light into four parts. From the first part He created the Pen, from the second the Tablet, from the third the Throne, and then divided the fourth part into four sub-divisions. From the

¹⁸³ *Al-Fatawa al-Na'imiya*, p.37.

¹⁸⁴ Bareilawi, *Salat al-Safa*, included in: *Majmu'a rasa'il*, p. 33.

first He created the bearers of the Throne, from the second the Seat (*Kursi*), from the third the rest of the angels. He then divided the fourth division into four parts. From the first He created the heavens, from the second the earth, from the third paradise and hell, and then he divided the fourth into further four parts.... up to the end of the tradition."¹⁸⁵

He commented on it saying: "The whole Muslim community has accepted this tradition. If the community at large accepts a thing, this implies that it is a great thing which does not need any chain of narrators to support it."¹⁸⁶

Who does the Bareilawi means by the community? No authentic scholar has ever ruled that the chain of narrators is unnecessary, if the community unanimously accept a tradition.

This tradition clearly contradicts the texts of the Qur'an and authentic hadith about the humanity of the Prophet (ﷺ). It also contradicts the historical facts. The Prophet (ﷺ) was born in the home of 'Abdullah b. 'Abd al-Muttalib. He was born an orphan, as the Qur'an says:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

"Did He not find you an orphan and give [you] refuge?"

[*Surah al-Dhuha* (93): 6]

He was nourished in the lap of Aminah, suckled by Halima al-Sa'adiyah, and was raised in the home of Abu Talib. He married Khadijah, Aa'ishah, Zainab, Hafsa and others (may Allah show His mercy and pleasure on them). He grew up in *Makkah al-Mukarramah*. He became old and migrated to *Taybah* (Medinah). He had children - Ibrahim, Qasim, Tayyib and Tahir, Zenab, Ruqayyah, Umm Kulthum and Fatima. He had his near relatives and fathers-in-law Abu Bakr and 'Umar, and sons-in-law Abdul-'Aas, 'Uthman, and 'Ali (Allah be pleased with them).

¹⁸⁵ Ibid.

¹⁸⁶ Ibid.

He had his uncles Hamzah, al-'Abbas, Abu Talib and Abu Lahab, and paternal aunts Safiyyah and Arwa, and other blood relations.

The angels too have been created from the light of the Prophet (ﷺ)

They said: 'Muhammad (ﷺ) is neither Allah nor other than Allah. He is the manifestation of the attributes of Allah. He gives life to the souls. From him were created the Jinns and mankind. From him came into being the Throne ('*Arsb*) and the Seat ('*Kursi*'), from him came Adam (peace be upon him) and Eve.¹⁸⁷ The angels came into being from him, as the Bareilawi said: 'The angels are the flames of these lights, for he said: 'From my light was created everything.'¹⁸⁸

The Prophet (ﷺ) had no shadow

Ahmad Raza Bareilawi said: 'No one holds the rank of existence except Allah, and all the rest is His shade and reflection. Similarly, no one holds the rank of creation except Muhammad (ﷺ), and all the rest is the reflection of his benefit and perfection.'¹⁸⁹ 'He is the soul of all existing things, their life and the secret of their being. Had he not been in existence, the whole existence would have gone and severed.'¹⁹⁰

In a treatise entitled "*Nafy al-fi' 'amkan anara bi nuribi Kulla shai'*", he has written: 'Praise be to Allah who created before all things the light of our Prophet from His light. He opened up all the lights from the gleam of his manifestation. He (ﷺ) is the light of the lights and helper of all the suns and the moons. His Lord named him in His Glorious Book light and Bright Lamp. If he were not born, the sun would not be illuminated, and "*today*" would not be distinguished from "*yester-*

¹⁸⁷ *Diwan Deedar Ali*, p. 41.

¹⁸⁸ Bareilawi, *Salat al-Safa*, included in: *Majmu'ah Rasa'il*, Vol. I. p. 37.

¹⁸⁹ *Salat al-Safa*, p. 60. 232.

¹⁹⁰ *Ibid.*

day", and the time of the five daily prayers would not be determined.¹⁹¹ Moreover he claimed: 'His shade did not fall (i.e. was not seen) on earth, as he was light. When he walked in the sunlight or moonlight, his shade was not seen.'¹⁹²

Allah came down in Medinah in the form of the Prophet (ﷺ)

In a treatise named *Qasidah al-Nur* he said: 'You are light, every limb of yours is light, every child of yours is light, you are light in substance, and your entire root is light.'¹⁹³ For this reason one of the Bareilawis exaggerated in an Urdu treatise:

وہی جو مستوی عرش تھا خدا ہو کر ::

اتر برا مدینہ میں مصطفیٰ ہو کر

'It is He who was seated on the Throne as God, he has come down in Medina as *Mustafa* (the chosen one) the Prophet Muhammad.'

As regards the meaning of being light from the light of Allah, the Shaikh of the Bareilawis said: 'Nature of his being light from the light of Allah; hence there is no way of its acquaintance without the institution from Allah. It belongs to the category of *Mutashabihat*, (vague things not clearly explained in the Qur'an) for which we have been commanded to have belief in them without pondering on them.'¹⁹⁴

When the verses which comprise the humanity of the Prophet (ﷺ) were presented to them, they said: 'From the word Say 'it is implied that it is not lawful for others to say that "he is a man like you"¹⁹⁵ except by the Prophet (ﷺ) himself.

¹⁹¹ Bareilawi, Nafi' al-fai' 'amman anara bi Nuribi Kulla Shai', included in: *Majmu'ah al-Rasa'il*, p.199

¹⁹² Ibid. p. 202.

¹⁹³ Ibid. p. 224.

¹⁹⁴ Shuja'at 'Ali, *Man huwa Ahmed Raza al-Bareilawi al-Hindi*, p. 39.

¹⁹⁵ Ahmadyaar, *Mawa'iz Na'imiyah*, p. 115.

The Prophet (ﷺ) is physically present in every place (*bazir*) and see every thing (*nazir*)

The Bareilawis hold the belief that the Prophet (ﷺ) is present in every place and sees everything in the sense in which these words are not applicable even to Allah, the Creator, the Most High, All-Knowing. The Bareilawis say: 'There is no place and there is no time in which the Messenger of Allah (ﷺ) is not present.'¹⁹⁶ They say: 'It is not improbable that the Messenger of Allah (ﷺ) be present simultaneously at various innumerable places, with his physical existence.'¹⁹⁷ Another said: 'When a saint is present in every place and see every thing in every place and time, then why will not be the Prophet be so?' He said: 'Howsoever long the distance between the two parts of land may be, there is no distance for the saints; they can find the existence of their physical bodies at various places during one single moment.'¹⁹⁸ 'The Messenger of Allah (ﷺ) has power to travel throughout the world with the spirits of the Companions, and many saints have seen him.'¹⁹⁹ And many other people have been reported as saying: 'Looking into the deeds of his people, asking forgiveness for their evils, supplication for removal of suffering from them, haunting all corners of the earth, and praying for blessing in it, and attending the funeral procession of the pious people of his community these are the matters in which the Prophet (ﷺ) remains engaged.'²⁰⁰ Ahmed Raza Bareilawi said: 'The saints are able to visit ten thousand cities in a single moment if they please.'²⁰¹

The Prophet (ﷺ) witnessed the creation of Adam and what ensued

Ahmed Raza Bareilawi said: 'The spirit of the Prophet (ﷺ) is present

¹⁹⁶ Ahmad Sa'id al-Kazimi, *Taskin al-Khawatir fi Mas'alat al-Hadir wa'l-Nazir*, p.85.

¹⁹⁷ Ibid. p.18.

¹⁹⁸ *Ja'al-Haqq*, p.150.

¹⁹⁹ Ibid., p. 154.

²⁰⁰ *Ja'al-Haqq*, p.145.

²⁰¹ Bareilawi, *Malfuzat*, p.113.

in the homes of the people of Islam.¹²⁰² Another statement went: "The Messenger of Allah (ﷺ) is looking at every atom from the atoms of the world every moment. He visits assemblies of Quran recitation, recitation on account of his birthday, and recitation of poems in his praise. Similarly, he attends the funeral procession of the virtuous people with his holy body."¹²⁰³ He said: "The Messenger of Allah (ﷺ) witnessed the creation of Adam and the honour bestowed upon him. He also witnessed his expulsion from paradise on account of his disobedience to the divine command, and then the turning of Allah towards him till the end of all that happened with him. He also witnessed the creation of *Iblis* (Satan) and whatever happened with him....."¹²⁰⁴

The Prophet (ﷺ) keeps watch over the entire creation

Another said: "The righteous men of Allah see him (i.e. the Prophet (ﷺ)) with their own eyes in wakefulness many times."¹²⁰⁵ And: "The people with insight see the Messenger of Allah (ﷺ) even in their prayers."¹²⁰⁶ He further asserted: "The Prophet of Allah (ﷺ) is alive - body and soul. He disposes of the affairs of the earth and the whole universe. He is present in the same form as when he was alive. Nothing changes with him. He is invisible as the angels are invisible. When Allah intends to remove the veil from any person by bestowing upon him the honour of seeing him, he sees him with the same shape and form which he had (during his lifetime). There is no barrier to that, nor is there any motive to give details about it with the ideal vision."¹²⁰⁷

Ahmed Raza Bareilawi said: '*Krishna* (one of the dieties the hindus worship) used to visit hundreds of thousands places in a single mo-

¹²⁰² *Khalis al-I'tiqad*, p. 40.

¹²⁰³ *Ja'al-Haqq*, p. 155.

¹²⁰⁴ *Ibid.* p.156.

¹²⁰⁵ *Taskin al-Khawatir*, p.18.

¹²⁰⁶ *Ibid.* p.86.

¹²⁰⁷ *Ibid.*

ment. This he did despite his unbelief. Why cannot the saints visit numerous places in a single moment?²⁰⁸

Another Bareilawi said: "The Messenger of Allah (ﷺ) was present when every Messenger received the Prophetic mission and this continuously happened from the time of Adam until he physically appeared."²⁰⁹

The verses of the Qur'an expose their false claims

They made these bold statements despite the address of Allah, the Exalted, to His Prophet after He mentioned the events of Musa (peace be upon him):

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

"And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Musa the command, and you were not among the witnesses [to that]."

[*Surah al-Qasas* (28): 44]

He said:

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

"But We produced [many] generations [after Musa], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message]."

[*Surah al-Qasas* (28): 45]

²⁰⁸ *AI-Fatawa al-Ridwiyya*, Vol.5, p.142; *Malfuzat*, p.114.

²⁰⁹ *Ja'al-Haqq*, p. 163.

He also said:

وَمَا كُنْتَ بِجَانِبِ
الْطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا
مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

"And you were not at the side of the mount when We called [Musa] but [were sent] as a mercy from your Lord to warn a people to whom no Warner had come before you that they might be reminded."

[*Surah al-Qasas* (28): 46]

Allah said to His Prophet (ﷺ) after relating the story of Maryam:

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَهِمْ أَيْهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

"That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed."

[*Surah Ali-Imran* (3): 44]

Elsewhere He mentioned the events of Prophets Nuh and Yusuf to him, as in the following verse:

تِلْكَ
مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ
مِنْ قَبْلِ هَٰذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

"That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous."

[*Surah Hud* (11): 49]

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ
نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَكْتُمُونَ

"That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired."

[*Surah Yusuf* (12): 102]

The Events of the Life of the Prophet (ﷺ) refute them

Allah has related in His Book about the journey of His Prophet (ﷺ) from the Sacred *Masjid* (*al-Masjid al-Haram*) to the Farthest *Masjid* (*Masjid al-Aqsa*) saying:

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ ۚ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ ۚ لَنُرِيَهُ مِنْ أَيْنَ نُنَازِلُ
هُوَ السَّمِيعُ الْبَصِيرُ

"Exalted is He who took His Servant [i.e., Prophet Muhammad (ﷺ)] by night from *al-Masjid al-Haram* to *al-Masjid al-Aqsa*, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

[*Surah al-Isra'* (17): 1]

It means that He took the Prophet (ﷺ) to the Farthest *Masjid* (*Masjid al-Aqsa*) where he never had been; otherwise He would not have informed about his journey to that place.

Allah the Exalted, said:

إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا تَائِبِينَ إِذْ هُمَا فِي الْغَارِ إِذْ
يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا لَمَعَ اللَّهُ مَعَنَا

"If you do not aid him [i.e., the Prophet (ﷺ)] - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he [Muhammad (ﷺ)] said to his companion, 'Do not grieve; indeed Allah is with us.'"

[*Surah al-Tawbah* (9): 40]

The people of Makkah turned him out and he travelled with Abu Bakr (may Allah be pleased with him) to the cave. He was only in one place at any time. After leaving Makkah he was no longer in it.

Allah said:

وَلَقَدْ نَصَرَكُمُ
اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

"And already had Allah given you victory at [the battle of] Badr while you were weak [i.e., few in number]. Then fear Allah; perhaps you will be grateful."

[*Surah Ali-Imran* (3): 123]

إِذْ
أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ
أَسْفَلَ مِنْكُمْ

"[Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you."

[*Surah al-Anfal* (8): 42]

Allah helped His Messenger when he set up a camp at Badr, on the opposite side from the unbelievers. He went out from Medinah with

his 313 Companions, fighting in the way of Allah. He was not present in Medinah after he left it, and similarly he was not present at Badr before he proceeded to it.

Allah said:

لَقَدْ

رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"Certainly Allah was pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree."

[*Surah al-Fath* (48): 18]

In the year 6 A.H. he travelled to Hudaibiyyah. While he was there he was not present in either Medinah or Makkah simultaneously.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ

الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

لَا تَخَافُونَ

"Certainly has Allah showed to His Messenger the vision [i.e., dream] in truth. You will surely enter *Masjid al-Haram*, if Allah wills, in safety, with your heads shaved [hair] shortened, not fearing [anyone]."

[*Surah al-Fath* (48): 27]

It means that he would enter it while he had not been present there before.

There are a large number of Qur'anic verses and daily events that occurred during the life-time of the Prophet (ﷺ) indicating his presence in one particular place at a time. For example, when he was in Hunain, there is no mention that he was in Medinah or Makkah at the same time.

Their eyes are not blind, but the hearts in their chests are.

The Bareilawis said: 'The Messenger of Allah (ﷺ) is present in all places at the same time and see everything, and they also say: It is not lawful to use the word '*hadir*' (omnipresent - present in all places at the same time) for Allah, the Exalted.'²¹¹ They asserted: 'The Messenger of Allah (ﷺ) knows the affairs of all that exists and creation, and nothing is hidden from him.'²¹² They also said: 'The Messenger of Allah (ﷺ) sees the whole world with his blessed eyes.'²¹³ 'The Messenger of Allah (ﷺ) is not far away from anyone and not unaware of anyone.'²¹⁴ Ahmed Raza Bareilawi said: 'His death and life (i.e. the Prophet's (ﷺ)) makes no difference in keeping watch over his people, his awareness of their affairs and intentions. All that is manifest to him, there is nothing hidden.'²¹⁵ He said: 'Weep, O Wahhabis, for the Prophet (ﷺ) of Allah is present in all places at the same time and sees everything. Nothing happened in the world and nothing will happen in it but he sees it and observes it. He is present at every place, and sees everything.'²¹⁶ The Bareilawi's followers have said about him: 'Ahmaed Raza is living and present among us still today, helps us and rectifies our grievances.'²¹⁷

Allah says:

قُلْ هَذِهِ
سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ
اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

"Say, 'This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with them.'"

[Surah Yusuf (12): 108]

²¹¹ Ahmad Sa'id, *Taskin al-Khawatir*, p.5.

²¹² Ibid. p.65.

²¹³ Ibid. p.90.

²¹⁴ *Khalis al-I'tiqad*, p.39.

²¹⁵ Ibid. p.46.

²¹⁶ Ibid. p.46.

²¹⁷ *Anwar Rida*, p. 246.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَنَفَرَقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصْنُكُمْ بِحَبْلِ لَعْنِكُمْ
تَتَّقُونَ ﴿١٥٣﴾

"And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."

[*Surah al-An'am* (6): 153]

Is there any thinker who may think and any reflector who may reflect?

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

"Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?"

[*Surah Muhammad* (47): 24]

CHAPTER THREE

BAREILAWIS TEACHINGS

The teachings of the Bareilawis

The Bareilawi Imams and scholars have fabricated many innovations in order to trap the common masses and generate a profitable livelihood.

The Bareilawis ordered the building of tombs and made themselves the custodians. In the name of *Nazar* and *Niyaz*¹ the ignorant masses were seduced into giving up hoards of wealth (to them). As a result the Bareilawis became wealthy.

These people, who suck the blood from the poor, and who live on wealth given as *Nazar* and *Niyaz*, have traded in religion. No community can be called Islamic until it is aware of the *Tawhid* of Allah.

As long as these greedy peers and shaikhs continue to preach the slavery of man to man, our society will not become acquainted with the glory of *Tawhid*. Unless *Tawhid* is established in a society, the challenge of secularism will not be met.

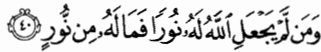
¹ *Nazar*: Vows, *Niyaz*: offering

The ignorant dance to the sound of *Qawwali* drums,² beseeching while they do so. They hold the corners of green sheets as they invoke. They label ludicrous stories and fables as *Karamats*,³ and invent customs for eating and drinking.

The leaders of the Bareilawis busy themselves in worldly dealings in the name of religion and breach the limits set by Allah. All of these customs - grave worshipping, yearly anniversaries and fairs, eleventh (day mourning),⁴ *Qul*,⁵ fortieth (day mourning) - are alien to Islam.

These people blindfold the common masses and insult those who stop them or restrain them, with names like 'Wahhabi'. They forbid looking into their books⁶ and sitting with them.⁷

If Allah intends guidance for someone, none can prevent him from coming out from darkness to light.



"And he to whom Allah has not granted light - for him there is no light."

[*Surah al-Nur* (24): 40]

They falsely claim ascription to the Hanafi *madhab*. In fact, they are the successors of the polytheists and idolators of the early pagan times. The Sunnah of the Messenger of Allah (ﷺ) in all parts of the world is the same, for its source is the same. As for innovation, it differs from place to place and from time to time, due to the vast number of its adherents with their disparate ends, desires, tastes and temperaments. The Sunnah has been confirmed by the following Qur'anic

² *Qawwali*: singing, normally religious related songs very famous in Pakistan and Indian subcontinent

³ *Karamat*: p. *Karamaat*, an unusual feat, something like but less than a miracle.

⁴ Eleventh: as in mourning on the 3rd, 4th, 7th, or 11th day of someone's death.

⁵ *Qul*: Recitation of Qur'an by hiring some people in a group

⁶ *Baligh al-Nur* included in: *al-Fatawa al-Ridwiyya*, vol. 5, p. 54.

⁷ Bareilawi, *Mabi al-Dalala*, included in: *al-Fatawa al-Ridwiyya*, vol. 5, p. 89.

verse:

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٦٠﴾

"Nor does he speaks from [his own] inclination. It is not but revelation revealed."

[*Surah al-Najm* (53): 3-4]

The following Qur'anic verse applies to innovation (*bid'ah*):

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

"If it had been from [any] other than Allah, they would have found within it much contradiction."

[*Surah al-Nisa'* (4): 82]

Plastering the graves with cement and building structures over them

Ahmadyaar Gujrati wrote, 'In honour of the dead it is permissible in *Shari'ah* to build their graves.'⁸

Moreover: 'It is permissible to build buildings over the graves of scholars, *awliya'* and the righteous if the intent is to raise their honour and excellence with people.'⁹

In stark contrast, the hadith is clear: "*The Messenger of Allah forbade marking the graves, and to cement them and to build tombs over them.*"¹⁰

It has been narrated from Abu'l-Hayyaj al-Asadi that he said: "Ali (Allah be pleased with him) said to me: Should I not send you on the same mission as Allah's Messenger had sent me? Do not leave an image but destroy it completely, and a high grave but level it (i.e. paral-

⁸ *Jaa' al-Haq* by Ahmadyaar, p.282

⁹ Ibid p.285

¹⁰ This tradition has been transmitted by Muslim, al-Tirmidhi, Abu Dawud, al-Nasai and Ahmad in his *Musnad* and al-Bayhaqi in his *Sunan*.

lel with the ground).¹¹ 'Umar b. al-Harith narrated on the authority of Thumama that he said: 'We were with Fadala b. 'Ubaid in the country of the Romans at (a place known as) Rudis, when a friend of ours died. Fadala b. 'Ubaid ordered the preparation of a grave for him and then it was levelled, and he said: I heard the Messenger of Allah (ﷺ) commanding (us) to level the grave.'¹²

The Hanafi jurists and their viewpoint about plastering the graves with cement and building over them

It has been falsely alleged that the Hanafi jurists held the same view as the Bareilawis.

Muhammad b. al-Hasan al-Shaibani reported his teacher Abu Hanifah (may Allah have mercy on them) as saying: 'My teacher has narrated to me that the Prophet (ﷺ) prohibited strengthening the graves.'¹³

Imam Muhammad b. al-Hasan, the disciple of Abu Hanifah was asked if it was disapproved to strengthen the graves. He replied in the affirmative.¹⁴

Imam al-Sarakhsi said in "*al-Mabsut*": 'The graves should not be strengthened with cement, as the Prophet (ﷺ) forbade the plastering of the graves with cement and constructing domes on them.'¹⁵

An eminent Hanafi judge Hasan b. al-Mansur said in his *Fatawa*: 'The grave should not be plastered with cement, nor should any erection be built over it, as Abu Hanifah is reported to have said: The grave should not be plastered with cement or with earth, and no erection be

¹¹ This tradition has been transmitted by Muslim, al-Tirmidhi, al-Nasa'i, Ahmad in his *Musnad*, al-Hakim 'in his *Mustadrak* and al-Baihaqi in his *Sunan*.

¹² Muslim transmitted it.

¹³ Muhammad b. al-Hasan; *Kitab al-Athar*.

¹⁴ *Kitaab al-Asl*, vol.1 p.422 by Imam Muhammad

¹⁵ Al-Sarakhsi, *al-Mabsut*, Beirut, n.d. vol. 2, p. 622.

constructed over it.¹⁶

Imam Kasani said, 'It is detestable to strengthen the graves and Imam Abu Hanifah considered it detestable to build tombs and similar structures over the graves. It involves wastage of wealth. Whereas there is no harm in sprinkling water over the grave, it is related from Imam Abu Yusuf that even sprinkling of water is detestable because the grave cements due to it.'¹⁷

Similar statements are found in all the credible works of Hanafi *Fiqh* like *al-Bahr Al-Ra'iq*,¹⁸ *Bada'i al-Sana'i*,¹⁹ *Fath al-Kadir*,²⁰ *Radd al-Mukhtar ala'l Durr al-Mukhtar*,²¹ *al-Fatawa -al-Hindiyya*,²² *al-Fatawa al-Baz̤az̤ziya* on the margin of *al-Fatawa al-Hindiyya*²³ and *Kanz al-Daqa'iq*.²⁴

Some jurists have added that writing on the graves is also forbidden. *Al-Qadi* Ibrahim al-Hanafi said: 'The domes erected over the tombs must be demolished, for they are founded on the disobedience and opposition to the Prophet (ﷺ). The demolition of all the structures built on the foundations of disobedience and opposition to the Messenger of Allah (ﷺ) is prior to the demolition of *al-Masjid al-Dirar*.'²⁵

Similar views have been reported from the Shafi', Hanbali and Maliki jurists. Why should this be overlooked when the Messenger of Allah (ﷺ) has forbidden it? Aa'ishah (may Allah be pleased with her) reported the Messenger of Allah (ﷺ) said during his final illness: May Allah curse the Jews and Christians. They took the graves of their Prophets as *Masajids* (place of prostration). She (Aa'ishah) reported: Had it not been so, his (Prophet's) grave would have been in an open

¹⁶ *Fatawa Qadi Khan*, Vol. 1, p. 194, on the margin of "*al-Fatawa al-Hindiyya*".

¹⁷ *Bada'i al-Sana'i* by Imam Kasaani, vol.1, p.320.

¹⁸ *Ibid.*, vol.2, p. 209.

¹⁹ *Ibid.*, vol.1, p. 320.

²⁰ *Ibid.*, vol.1, p. 472.

²¹ *Ibid.* vol. 1, p. 601.

²² *Ibid.* vol. 1, p. 166.

²³ *Ibid.* vol. 4, p. 81.

²⁴ *Ibid.* p. 50.

²⁵ Ibrahim al-Qadi (d. 1000 A.H.), *Majalis al-Abrar*, p. 129.

place, (but it could not be so), for he feared that it might not be taken as a *Masjid*.²⁶

These are the clear texts from the Book and the Sunnah and the Hanafi *Fiqh* but the Bareilawis stubbornly insist that it is necessary to cement the graves and to build tombs over them.

Putting covers, turbans and garments on the graves

Ahmed Raza Bareilawi said, 'Building tombs and similar structures is necessary such that the blessed graves are distinguished from the common graves and people magnify them.'²⁷

They consider it permissible to offer *Chadar*²⁸ and light candles.

'If people see cloths or turbans on a grave, they should consider it a grave of a Saint and refrain from contempt, so that humility and respect appear in the hearts of the unmindful visitors to the grave, and we have already mentioned that the souls of the *Anbiya'* are present near these graves.'²⁹

Lighting lamps at the graves

He also wrote, 'It is permissible to light up candles in honour of the graves so that people know that the grave belongs to some righteous one and can receive some blessing from it.'³⁰

Another Bareilawi scholar held the opinion, 'If there is a grave of a Saint, then for the honour of his soul and to announce the fact that it

²⁶ Al-Bukhari transmitted it.

²⁷ *Majaalis al-Abaar* by Qadhi Ibrahim p.129

²⁸ *Chadar*: literally 'a sheet'. Here a sheet normally made of shiny green, red and golden cloth, with Qur'anic *Ayaat* written or embroidered on them, or made of flowers or other decoration. This Sheet is then laid over the grave as an offering.

²⁹ *Majaalis al-Abaar* by Qadhi Ibrahim p.71-72

³⁰ *Bareeq al-Minaar bashamu'ul Mazaar*, *Fataawa Razwiyah* Vol.4 p.144-145

belongs to a Saint, so that the people can benefit from its blessings, it is permissible to light lamps (near it).³¹

In contrast, the hadith is clear in its prohibition. It is narrated from 'Abdullah ibn 'Abbas (may Allah be pleased with them both), that the Messenger of Allah (ﷺ) cursed the women who visit graves, those who build structures over graves and those who light up lamps or candles upon the graves.³²

The teachings of the Hanafi jurists

Mullah 'Ali Qari al-Hanafi wrote, 'The prohibition of lighting up lamps upon the graves is because of the wastage of wealth, and because in them are the signs of Hellfire and because it contains glorification of the graves.'³³

Qadhi Ibrahim wrote mentioning the foundations of those who worship graves, 'Nowadays some deviant people have started making Hajj of the graves and have established manners (or rituals) for it. And from those matters that oppose the religion and *Shari'ah* is that people express helplessness and humility near the graves, and light lamps upon them. To offer *Chadar* upon the graves, to assign a guard for them, to kiss them and to seek provision and children near them, none of these matters are from Islamic *Shari'ah*.³⁴

Other blameworthy practices include: 'Observing *i'tikaf* (devotion to Allah in seclusion) near them; hanging curtains on them; appointing custodians for them; going round them; kissing and touching them; praying to their inmates; asking them for help, sustenance, health, children and other needs. None of these acts is lawful by unanimous agreement of the Muslim scholars.³⁵

³¹ *Jaa' al-Haq* by Ahmadyaar Gujrati

³² Narrated by Abu Dawud, Tirmidhi and Nisaa'i

³³ *Marqaah* by Mulla Ali Qari Vol. 1 p.470

³⁴ *Majaalis al-Abaar* by Qadhi Ibrahim p.118

³⁵ *Majaalis al-Abrar*, p. 118.

The Bareilawi himself quoted the following passage from "*al-Fatawa al-Hindiyya*": "To bring the candles to the graves is an innovation in religion; it is unfounded. 'A similar statement is recorded in "*al-Fatawa al-Bazaziyah*" of the Hanafia.¹³⁶

Ibn 'Abidin said: 'If anyone makes a vow to light a lamp at the grave of a saint, or on the minaret, as the women do by making an offering of the oil to the grave of Shaikh 'Abd al-Qadir and a lamp is lit on the minaret towards the east, all this is void and absurd.'¹³⁷

Allamah Haskafi al-Hanafi said, 'Those offerings and vows that are taken by the masses upon the graves, be they in the form of cash or oil, are by consensus false and forbidden.'¹³⁸

It is mentioned in *Fatawa Alamgiri*: 'Lighting of the graves is from the customs of *Jabiliyyah*.¹³⁹

Allamah Alusi al-Hanafi said 'It is necessary to remove the lamps and candles from the graves. No such offering is permissible.'¹⁴⁰

Similarly: 'It is not correct to cover the graves with *Chadar* or its likes.'¹⁴¹

Also: 'All this is falsehood. One should stay away from such things.'¹⁴²

Furthermore: 'Lighting of the lamps and offering of the *Chadar* is forbidden.'¹⁴³

The scholars of Hanafiyyah said regarding 'Ali (may Allah be pleased with him), 'that whenever he passed by any grave that was covered

¹³⁶ *Ja'al-Haqq*, p. 302.

¹³⁷ Ibn 'Abidin, *Radd al-Muhtar*, Vol.2, p. 139.

¹³⁸ *Darraf Mukhtar* by Haskafi, Vol.2, p.139

¹³⁹ *Fataawa Alamgeeri*, Vol.1, p.178.

¹⁴⁰ *Rub al-Ma'aani*, Vol.15, p.219

¹⁴¹ *Fataawa Mataalib al-Mumineen*

¹⁴² *Fataawa Azeeziyyah*, p.9

¹⁴³ *Fataawa Shab Rafeeuddeen*, p.14

with any cloth or its like, he forbade it.¹⁴⁴

The Islamic *Sharia*, pure from the filth of polytheism, has not prescribed any of these things. Nor did these practices originate from the Prophet (ﷺ) or any of his Companions. Had there been any religious or worldly benefit therein or an advantage to the deceased or the heirs, Allah would definitely have revealed it. Without doubt the Messenger (ﷺ) and his Companions would have been the first to implement the command.

On the contrary, the Prophet (ﷺ) prohibited the people from all matters and acts which lead to polytheism. It is certainly established that he (ﷺ) explicitly forbade the people from exalting the graves, journeying to visit them, assembling around them, and getting blessing from them. Instead, he directed them to worship Allah alone. He himself supplicated Allah the Exalted, to protect his grave from these evils and joining partners with Allah: "*O Allah, do not make my grave a gathering place such that it is worshipped.*"¹⁴⁵

Their religious festivals and the death anniversaries

The Bareilawis have innovated rituals to commemorate their saints on the anniversaries of their deaths.

Some examples include *Urs*,⁴⁶ gatherings of *Milad*,⁴⁷ the vows of *Fatiha*, Eleventh⁴⁸ and Fortieth.⁴⁹ They twist verses of the Quran to support their practices e.g., "*At that time Zakariyah invoked his Lord.*"^{50, 51} It is

⁴⁴ *Mataalib al-Mumineen*

⁴⁵ *Mishkat al-Masabih*, on the authority of Malik in his *Muwatta*.

⁴⁶ *Urs*: a yearly gathering and celebration normally held at a tomb of a saint.

⁴⁷ *Milad*: Birthday, normally the Prophet's birthday.

⁴⁸ Eleventh: marking the eleventh day of someone's death, normally a feast is kept for those who are invited to recite Qur'an or perform other innovated acts.

⁴⁹ Fortieth: marking the fortieth day of someone's death,

⁵⁰ Allah says in Qur'an, "So her Lord (Allah) accepted her with goodly acceptance. He

known that Zakariyah supplicated for a child in front of Maryam.⁵² From this they infer that supplicating in front of a (dead) saint is acceptable.^{53, 54}

They claimed that prayer is answered by Allah in the company of the saints.⁵⁵ They also said: The death anniversaries at the tombs are from the symbols of Allah. Allah has exhorted the believers to exalt the symbols of religions. He said:

وَمَنْ يُعْظِمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

"And whoever honours the symbols [i.e., rites] of Allah - indeed, it is from the piety of hearts."

[*Surah Al-Hajj* (22): 32]⁵⁶

Also, 'Urs at the graves is a means of serving the *awliya'*, and it is respecting the signs of Allah and it contains enormous benefit.⁵⁷

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made her grow in a good manner and put her under the care of Zakariyah. Every time he entered *Al-Mlihraab* to (visit) her, he found her supplied with sustenance. He said: O Maryam (Mary)? From where have you got this?' She said, 'This is from Allah.' Verily Allah provides sustenance to whom He wills, without limit.' At that time Zakariyah invoked his Lord, saying: 'O my Lord Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.'" [*Surah Ali Imran* (3): 57-58]

⁵¹ *Surah Al-Imran* (3): 38

⁵² See how they distort the meaning of the Qur'an and insult the honour of Prophethood. What can be implied here is that *Wilaayah* is more excellent than Prophethood, and this is the belief of the deviant ibn Arabi *al-Sufi*. Ahmadyaar Gujrati has demoted the status of Zakariyah (*alaihis salaam*) below that of Maryam (*alaihis salaam*). And refuge is sought with Allah.

⁵³ *Jaa' al Haq* p.335

⁵⁴ See the weak interpretation of this Qur'anic verse, interpolation of the Qur'an, and insolence for the Prophet Zakariyya (*alaihis salaam*). He regarded prophethood as inferior to sainthood, following his predecessor Ibn al-'Arabi, who said: The position of prophethood (*nubuwwa*) in the purgatory (*barzakh*) is a little above the apostleship (*risala*) besides the saint (*wali*). He thus degraded Zakariyya, the Prophet of Allah in relation to Maryam (we seek refuge in Allah).

⁵⁵ *Jaa' al-Haqq*, p. 335.

⁵⁶ Gujrati, *Mawaiz Naimiyya*, p. 224.

⁵⁷ *Muwa'iz Na'eemiyyah* by Gujrati p.224

Another devotee of Ahmed Raza said, "To have *Urs* and to recite *Fatihah* at the grave of the *awliya'* are means of blessings. Indeed the *awliya'* of Allah are alive in their graves and their strength increases after they die."⁵⁸

Na'imuddin Muraadabadi wrote, "To celebrate *Urs*, and to light up candles at this celebration, to arrange food is proven from *Shari'ah*⁵⁹ and is a Sunnah of the Messenger of Allah (ﷺ)."⁶⁰

And, praying at the graves of the saints to seek help from their spirits is a means of attaining blessings.⁶¹

They argued that the Wahhabi assertion that kissing the graves is akin to shirk, is an exaggeration.⁶² "Making a vow in the name of a person besides Allah is not '*ibada*'; a man does not become a polytheist until he worships besides Allah. Polytheism (*shirk*) means to believe in a person other than Allah as a deity. Anything besides that cannot be called polytheism."⁶³

Making *Tawaf* around the graves

According to the Bareilawis it is even permissible to make *Tawaf* around the graves. 'If for seeking blessings one makes *Tawaf* around the graves then there is no problem in it.'⁶⁴

And that is because, 'The graves of *awliya'* are from the signs of Allah and there is a command to respect them.'⁶⁵

⁵⁸ *Bahaar Sharee'at* vol.1, p.54

⁵⁹ (Maybe) it is -proven in *Bareilawi Shari'ah*. It is not proven in *Islamic Shari'ah*.

⁶⁰ *Risaalah al-Mu'jizah al-Azme al-Muhamadiyyah* in *Dar Fatawa Sadru'l Fadhl*, Na'imuddeen Muraad'aabaadi, p.160.

⁶¹ Bareilawi, *Hajiz al-Bahrain*, included in: *al-Fatawa al-Ridwiyya*, Vol. 2, p.333.

⁶² *Al-Fatawa al-Ridwiyya*, Vol. 10, p. 66.

⁶³ *Ibid.*, p. 207.

⁶⁴ *Bahaar Sharee'at* by Majd Ali Rizwi, vol.4, p.133

⁶⁵ *Ilmul Qur'an* by Ahmadyaar p.36.

Also: 'Decrying *Tawaf* (around the graves) is mere Wahhabi supposition and exaggeration and falsehood.'⁶⁶

The naming of *Urs*: '*Urs* is called *Urs* because it is the day of seeing *Urus*,⁶⁷ meaning Muhammad (ﷺ) as a groom.'⁶⁸

The *Fatwa* of Ahmadyaar Gujrati went: 'Prayer is valid only behind someone who participates in *Urs*, and Prayer is not permissible behind one who opposes it.'⁶⁹

The birthday ceremony of the Prophet (ﷺ)

The celebration of the birthday of the Prophet (ﷺ) is an un-Islamic celebration. There is no record of it being celebrated by the first generations (of this *ummah*). Deedar Ali himself acknowledged that '*id Mawlid* did not exist in the times of the *Salaf al-Saalih* (pious predecessors), rather this was invented later in time.⁷⁰ Even after acknowledging this their '*Aqidah* is 'To establish the gathering and celebration of the birthday of the Messenger (ﷺ), to apply scents and oils on oneself on this day, to sprinkle rosewater, to distribute *Shirini* (sweets), to show happiness this day in any permissible manner is *Mustahab* (liked), and there are many blessings in it. Even today the Christians celebrate Sunday, as the feast (i.e. pass over meal) was sent down on that day, and the coming of the Messenger (ﷺ) is a better blessing, and accordingly his birthday is a day of *Eid* (celebration).'⁷¹

In the same vein they claim, '*Mawlid* is proven from Qur'an, Hadith and the Prophets.'⁷² And: '*Mawlid* is a Sunnah of the angels and the

⁶⁶ *Hakaayaat Razviyyah* p.46.

⁶⁷ *Urus*: literally: bride, *Adj.* Bridal, wedding.

⁶⁸ *Jaa' al Haq* p.146.

⁶⁹ *Al-Haq al-Maiyn* by Ahmad Sa'eed Kaazmi p.74

⁷⁰ *Rasoolul Kalaam fee Bayaanil Mawlid wal-Qiyaam* p. 15, - Deedar Ali.

⁷¹ *Jaa' al Haq* vol.1, p.231.

⁷² *Jaa' al Haq* vol.1, p.231.

Shaytan runs away from it.¹⁷³

Deedaar Ali echoed these beliefs and added that the people should stand when the event of his birth is mentioned. He said: "Whatever is done on the Prophet's birthday (ﷺ) such as giving alms, rejoicing, and decoration, all these things indicate love and exaltation in the heart of the person performing them." Further he said: "To celebrate the birthday anniversary of the Prophet (ﷺ) and considering it good and commendable is established by the Qur'an and the practice of the Companions of the Prophet (ﷺ). Rather it is a Sunnah and obligatory (*wajib*), and the cause of a great reward."¹⁷⁴

Also: 'It is established in the Qur'an¹⁷⁵ that one should stand up (in respect) when the Mawlid is mentioned.'¹⁷⁶ And this is the same Deedaar Ali who before had mentioned that the *Eid Mawlid* did not exist in the times of the *Salaf al-Salih*.

"Standing at the time when the mention of the birth of the Prophet (ﷺ) is made, has been commanded in the Qur'an."¹⁷⁷ This man himself said previously that there was no evidence that the birthday of the Prophet (ﷺ) was commemorated during the generations described as the best by the Prophet (ﷺ). Once he said in a treatise: "The scholars have said about our standing: It is obligatory for his lovers. It cannot be denied."¹⁷⁸

Ahmed Raza Bareilawi said: "The mention of sorrows and the events of the martyrs in the assemblies of the birthday celebration of the Prophet (ﷺ) is not lawful, for they are the assemblies of rejoicing. They should not be marred by the mention of disasters."¹⁷⁹

¹⁷³ *Jaa' al Haq* vol.1, p.231.

¹⁷⁴ *Rasul al-Kalam*, p. 58.

¹⁷⁵ "Which Qur'an?" says the Author

¹⁷⁶ *Rasoolul Kalaam fee Bayaanil Mawlid wal-Qiyaam* p. 60, - Deedaar Ali.

¹⁷⁷ *Ibid.*, p.60.

¹⁷⁸ *Ibid.*, p.71.

¹⁷⁹ Bareilawi, *Abkam Shariat*, p. 144.

The Teaching of Islam

The Bareilawi sect has introduced alien concepts into Islam so that they can indulge themselves in food and drink. As a cover for their evil intentions they have misappropriated the respected name of the Messenger (ﷺ). They neglected his teachings when he said: "The upper hand is better than the lower hand." He commanded us to follow the Divine Scripture and his Sunnah; he was the advocate of pure monotheism; the rejector of the practices and superstitions of the pagan days. He forbade worshipping the tombs and their inmates, devouring the earnings of the people unjustly, and he exhorted us to work honestly and strive hard.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ ﴿٨﴾

"So whoever does an atom's weight of good will see it.
And whoever does an atom's weight of evil will see it."

[Surah al-Zalzalah (99): 7-8]

وَأَنْ لِّئَلَّا نَسْنَ إِلَّا مَا سَعَىٰ ﴿٣٨﴾ وَأَنْ سَعِيَهُ سَوْفَ
يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوَّلَىٰ ﴿٤١﴾

"And that there is not for man except that [good] for which
he strives. And that his effort is going to be seen. Then he
will be recompensed for it with the fullest recompense."

[Surah al-Najm (53): 39-41]

إِنَّ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ
تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

"Indeed, those who have believed and done righteous deeds
- their Lord will guide them because of their faith. Be-
neath them rivers will flow in the Gardens of Pleasure."

[Surah Yunus (10): 9]

The Prophet (ﷺ) said to his paternal aunt: *'O Safiyya, the paternal aunt of the Messenger of Allah, I can avail you nothing against Allah.*'⁸⁰

He said to his daughter Fatima: *'O Fatima, save yourself from the hell-fire. Another version goes: O Fatima, daughter of Muhammad, you may ask me for property, as you like; I can avail you nothing against Allah.*'⁸¹

He categorically condemned innovation in the religion: *"If anyone makes an innovation in this matter of ours, which -is not part of it, that is rejected."*⁸²

The Prophet (ﷺ) said: *"The best discourse is Allah's Book, the best conduct is that of Muhammad, and the worst things are those which are novelties. Every innovation is error."* The version by al-Nasa'i has: *"Every error leads to hell fire."*⁸³

The Prophet (ﷺ) said: *"Beware of novelties, for every novelty is an innovation, and every innovation is error."*⁸⁴

A large number of the Prophet's eminent Companions and close relatives died during his lifetime, for example his daughters Ruqayyah, Umm Kulthum and Zainab, and his three or four sons (the reports differ), his wife Khadijah, the Chief of the martyrs Hamza, and the martyrs of Badr and Uhud (Allah be pleased with all of them).

If any of these death ceremonies were legitimate the Prophet (ﷺ) and his Companions would have been the first in implementing them. In that case, the tomb of the Prophet (ﷺ) would have been the first place where the death anniversaries called *'Urs* were celebrated. Similarly, they would have celebrated his birthday annually; for there are none among the people who loved the Messenger of Allah (ﷺ) more

⁸⁰ Al-Bukhari and Muslim

⁸¹ Muslim transmitted it. The other version has been transmitted by al-Bukhari and Muslim.

⁸² Al-Bukhari and Muslim

⁸³ Muslim and al-Nasa'i

⁸⁴ Ahmad; Abu Dawud, al-Tirmidhi and Ibn Majah

than the first generation. The Prophet (ﷺ) said about them: Adhere to my Sunnah, and the Sunnah of the rightly-guided Caliphs. Hold fast to it and strictly follow it.⁸⁵

He (ﷺ) said unequivocally: "*Do not make my grave a (place of) festival.*"⁸⁶ Explaining this hadith, Shah Wali Allah said: 'This refers to blocking the gateway of interpolation, as the Jews and Christians had done with the graves of their Prophets, and made them a place of festivals and a reason of gathering like Hajj.'⁸⁷

The Prophet (ﷺ) has said: "*Do not make a journey (to any Masjid) except three Masjids.*"⁸⁸ Shah Wali Allah further said: The greatest innovation they have made is about the graves. They have made them (places of) festivity.⁸⁹

The well-known Hanafi commentator of the Qur'an 'Qadi Thana Allah said about the graves: 'Prostration, circumambulation, lighting lamps, treating them as *Masjids*, and holding assemblies annually. These things constitute the *Urs*.⁹⁰

As regards going round the graves, Ibn Nujaim al-Hanafi has said: 'It has been expressly mentioned in "*Mirajal-Diraya*" that if anyone goes round a *Masjid* besides the Ka'bah, there is an apprehension of unbelief about him.'⁹¹

One should not circumambulate even the Chief of the Messengers, as has been clearly mentioned by Ali al-Qari al-Hanafi: 'One should not go round that noble part of land, for circumambulation is only for the Ka'bah. It is therefore unlawful to go round the graves of the prophets and the saints. The practice followed by the ignorant per-

⁸⁵ Ahmad, Abu Dawud, al-Tirmidhi, and Ibn Majah.

⁸⁶ Al-Nasa'i.

⁸⁷ Shah Wali Allah, *Hujjat Allah al-Baligha*, Egypt edition, Vol. 2, p. 77.

⁸⁸ Ibid., Vol. 1, p. 63.

⁸⁹ *Tafhimat Ilahiyya*, Vol. 2, p. 64.

⁹⁰ Qadi Thana' Allah Pani Pati, *Tafsir Mazhari*, Vol. 2, p. 65.

⁹¹ *Al-Bahr al-Raiq*.

sons should not be taken into consideration, even if they may be in the form of saints and scholars.¹⁹²

Qadi Thana Allah said: 'Circumambulation is a devotional act. The Messenger of Allah (ﷺ) has made it prayer, and prayer is not lawful towards any direction except the Ka'bah.'¹⁹³

As regards the celebration of the birthday of the Prophet (ﷺ), the scholars have clearly stated that the person who first introduced this innovation was Muzaffar al-Din Ibn Zain al-Din, the ruler of Irbil. 'He commanded the scholars of his time to act according to their own independent thinking (*ijtihad*), and that they should not follow any school of law. A group of scholars inclined towards him.'¹⁹⁴ 'He used to spend one hundred thousand (*dirhams*) on the celebration of the birthday of the Prophet (ﷺ) every year.'¹⁹⁵ His assistant and helper in this innovation was Abu'l-Khattab Umar b. Dihya: "He travelled to Irbil in 604 A.H. where he found its monarch Muzaffar al-Din b. Zain al-Din, who took a keen interest in celebrating the birthday of the Prophet (ﷺ). He composed a book entitled "*al-Tanwir fi Maulid al-Siraj al-Munir*" which he recited to the ruler, and was rewarded with one thousand *dinars*.'¹⁹⁶

Ibn Kathir has reported on the authority of al-Sabt about Ibn Dihya: '(he) used to defame the Muslims and disparage them. He would make additions in his reports and exaggerate. So the people gave up narrating traditions from him.'¹⁹⁷

Ibn Hajar al-Asqalani commented about him: "He was a liar and a fabricator. He often slandered the scholars and the jurists of the past. He used evil speech, was conceited, lacked insight in religious matters, and looked down upon religion." He further said: "Ali b. al-Husain

¹⁹² Ali al-Qari, *Shah AI-Manasik*.

¹⁹³ Qadi Thana Allah, *Mala bud minhu*, p. 100.

¹⁹⁴ Ahmad b. Muhammad al-Misry, *al-Qawl al-Mu'tamad fi 'Amal al-Mawlid*.

¹⁹⁵ AI-Dhahabi, *Duwal al-Islam*, Vol. 2, p. 102.

¹⁹⁶ Ibn Kathir, *al-Bidaya wa'l - Nihaya*, Vol. 13, pp. 144-145.

¹⁹⁷ *AI-Bidayah wal-Nihayah*, Vol. 13, p. 145.

Abu'l 'Ali al-Isbahani narrated to me that Ibn Dihya stayed with my father when he came to Isbahan. One day he presented a carpet to my father, which he kissed before saying; 'I offered thousands of *rak'ahs* of prayer on this carpet, and recited the whole Qur'an in the Ka'bah." My father took it, kissed it, placed it on his head, and accepted it from him with great pleasure. It so happened that on the same day a merchant also visited my father, and said, "Your guest has purchased an expensive prayer rug from me." Thereupon my father ordered that the carpet be brought out. Seeing it the man said, 'Yes, by Allah, this is the same." My father remained silent but Ibn Dihya fell in his estimation.⁹⁸

It was this type of man who supported the king in his innovation of the *Mawlid*. The celebration of the *Mawlid* was only started in imitation of the Christians and there is no connection between it and the legislation of Islam. In the gathering of *Mawlid* the Bareilawis stand while reciting *Anasheed*⁹⁹ about the Messenger of Allah (ﷺ) because - and we seek refuge with Allah - they believe that the Messenger of Allah (ﷺ) is present in these gatherings. The Bareilawis on many occasions recite this line of poetry:

دم بدم برهو درود :: حضرت بی هین یہاں موجود
صلوا صلوا علی النبی :: فإنہ حضر ہہا

'With each breath recite the *Durud*

.... *Rasool* is here with us *Manjud* (present).'

One Bareilawi wrote, 'At the chanting of *anasheed* about the Messenger (ﷺ) it is obligatory to stand.'¹⁰⁰

Whereas the Messenger of Allah used to say: "One who likes people to stand up for him in reverence, then his destination is Hellfire."¹⁰¹

⁹⁸ Ibn Hajar al-'Asqalani, *Lisan al-Mizan*, Vol. 4; p. 296.

⁹⁹ *Anasheed*: (*Naah*) or melodious chanting or singing which has become a well known innovation amongst many people.

¹⁰⁰ *Anwaar al-Saatibah* p.250 by 'Abdu'l Sami' Bareilawi

¹⁰¹ Tirmidhi and Abu Dawud

That is why the companions did not stand when they used to see the Prophet (ﷺ) because they knew that he (ﷺ) disliked it.¹⁰²

It is strange that these Bareilawis celebrate the Prophet's *Mawlid* on the day that he (ﷺ) passed away - 12th *Rabi'ul Awwal*. His (ﷺ) date of birth was 9th *Rabi'ul Awwal*.

As for "*Qul*",¹⁰³ Seventh, Tenth and Fortieths,¹⁰⁴ they are all innovations. Even the Hanafis have disassociated themselves from these practices.

The Imam of Hanafi *Fiqh*, Mulla Ali Qari said, 'There is an agreement amongst the scholars of our *Madhab* that Third and Tenth¹⁰⁵ are not permissible.'¹⁰⁶

Ibn Bazaaz al-Hanafi said, 'The Third and Seventh etc. are detestable. Similarly it is detestable to appoint some days for food and drink and *Khatm*¹⁰⁷ for the purpose of gaining good deeds etc.'¹⁰⁸

The Bareilawis have said, 'If on the Eleventh day *Fatihah* ceremony is established for a fixed amount (of money), then there will be blessings in the house. It is written in the book *Yazidiah Majalis* that *Hadbrat Ghauth* was a constant observant of the twelfth date of the Messenger (ﷺ), meaning the twelfth date of *Milaad*. One day the master¹⁰⁹ said in a dream, 'O 'Abdul Qadir! You have remembered me by the twelfth, I give you the Eleventh. Meaning, people will remember you with the Eleventh. This is a gift from the master.'¹¹⁰

¹⁰² Tirmidhi and He said, '*Hadith Hasan*.'

¹⁰³ Recitation of Qur'an by hiring some people in a group

¹⁰⁴ Marking the seventh, tenth or fortieth day of someone's death. Henceforth there will not be any footnotes for days marking the death for someone like, Third, Seventh, etc.

¹⁰⁵ Marking the third or tenth day of someone's death.

¹⁰⁶ *Mirqaab Sharh Mishkah al Misaabeeh* vol. 5 p.486

¹⁰⁷ Recitation of Qur'an in full by hiring some people

¹⁰⁸ *Fataawaa Bazaaziyah* vol. 4 p.81

¹⁰⁹ The author is referring to the Messenger (ﷺ) here.

¹¹⁰ *Jaa' al Haq* vol.1, p.270.

This is the Eleventh and the "*proof*" is from Yazidah Majalis. Who knows how many days they have established for blessings? Amongst the Bareilawis Thursday is also important because on that day, 'The souls of the righteous come to their homes, and stand on the doorsteps and wail, 'O people of my household! O my beloved! Do a favour for us by charity.' So the soul of the dead comes to his house on Thursday to see if charity is given on his behalf or not."¹¹¹

The souls do not demand for charity only on Thursdays. Rather, they "come and demand for charity on the day of *Eid*, the blessed Friday, *Ashurah* and the night of *Barat* as well."¹¹²

Hiring people to recite the Qur'an

The custom of '*Khatam Sharif*',¹¹³ invented for the sake of food and drink by the Bareilawis is very popular.

They gather at some wealthy one's home or at one of their *masjids* and finish reciting the Qur'an, and then gift the reward to the dead. The rich person is happy that after spending some money the dead person (for whom the ceremony was held) is free (or has achieved salvation), and the people are happy that after spending some time they enjoy different kinds of dishes and their pockets get filled. Whereas the Hanafi jurists have clarified that, 'The reward does not reach the one who finishes reciting the Qur'an for a fee, so how can it reach the one who has died (for whom it was recited)?'¹¹⁴

Imam 'Aini said, 'The one who takes the fee and the one who gives it for finishing the Qur'an in this manner, then both are sinners. It is not permissible.'¹¹⁵

¹¹¹ *Risaalah Ityaan ai Arwaah Dar Majmu'ah*, vol.2, p.29, also *Jaa' al Haq* vol.1, p.262.

¹¹² *Ityaan ai Arwaah*, p.70.

¹¹³ *Khatam Shareef*: The custom of hiring people to recite the Qur'an in full. This is normally accompanied by food, drink, and money for those invited.

¹¹⁴ *Sharh al-Daraayah* by Mahmood bin Ahmad al-Hanafi

¹¹⁵ *Al-Binaayah Sharh al-Hidaayah* vol.3, p.255

"It is not permissible to do this in any of the Four Schools of Thought. There is no reward for this action."¹¹⁶

Imam Shafi'i stated, 'Reciting the Qur'an for a fee and gifting its reward to a dead person has no proof. When someone recites for a fee he does not get its reward so how can he gift it to someone who is dead?'¹¹⁷

The scholars have justified its prohibition on the basis of the following Qur'anic verse:

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

"Nor sell my signs for a small price."

[*Surah al-Baqarah* (2) : 41]

The commentators have explained this verse on the authority of Abu'l 'Aliyah as follows: 'Do not take wages for it.'¹¹⁸

Al-Jazari said: 'The Hanafis justify the prohibition of taking wages for recitation of the Qur'an on the basis of this verse.'¹¹⁹

It has been said in "*Sharh al-'Aqidat al-Tahawiyah*": 'As regards hiring the people who recite the Qur'an and offer its reward as a gift to the dead, none from the past scholars has done it, nor has any of the Imams of religion commanded or permitted it. Hiring the people to recite the Qur'an is unlawful without any disagreement. The disagreement is on the legality of employing people for a fee to teach that which benefits others. The reward is not transferred to the dead except when the act is done for the sake of Allah's pleasure. But this service is not performed sincerely for Allah's sake. Hence, he does not get any reward for it which he may present as a gift to the dead. Therefore, no one has expressed the view that it is permissible to hire a person who fasts, and prays and transfers its reward as gift to the

¹¹⁶ *Majmu'ah Risa'il* by ibn Abideen vol., p.173-174

¹¹⁷ Ibid. p.175.

¹¹⁸ See *Tafsir al-Tabari*, *Tafsir Ibn Kathir*, and *Tafsir al-Qurtubi*.

¹¹⁹ *Al-Tashil li 'Ulum al-Qur'an*, Vol. I, p. 46.

dead. But if any person gives something to a man who recites the Qur'an, teaches it and learns it as an aid to those who render service to the Qur'an, this will be considered alms from him, and hence it is lawful. A passage in "*al-Ikhtiyar*" reads: If anybody bequeaths something from his property to be given to a person who recites the Qur'an at his grave as his wages, the bequest is invalid, for it means wages (on recitation of the Qur'an). Al-Zahidi mentioned in "*al-Ghunya*": 'If a man dedicates (*Waqf*) something to a person who recites the Qur'an at his grave, the determination of this sort of *Waqf* is invalid.'¹²⁰

Visiting the sacred relics and getting blessings from them

The Bareilawis encourage the visiting of sacred relics to derive benefit from them. It is also a means of generating income, by cheating the Muslims. Ahmad Raza composed a monograph exhorting towards it, called "*Badr al-Anwar fil-Adab wa'l-al-Nur*." In the preface is written: 'The relics of saints are divine symbols, and belong to those signs of Allah which He has commanded to exalt and to get blessings from them.'¹²¹

Ahmed Raza Bareilawi himself has written: 'He who denies the exaltation of relics of the Prophets and getting blessing from them is the denier of the Qur'an and the Sunnah, (he is) ignorant and a loser, and has strayed from the right way and is profligate.'¹²² One of his followers has said: 'The exaltation and reverence of the Prophet (ﷺ) means to exalt all of his causes and to venerate his relics and his spots at Makkah and Medina, and his institutions, and anything he had touched or recognised.'¹²³ Furthermore, the relics of the saints, righteous men and scholars should be exalted, and blessings should be attained from them, for they inherited from their blessings and benefits.'¹²⁴ 'There is

¹²⁰ *Sharh al-'Aqidat al-Tabaniyah*, (al-Albani, ed.) p. 517.

¹²¹ *Muqaddima Risalah Badr al-Anwar*, p. 8.

¹²² Bareilawi, *Badr al-Anwar*, p. 12.

¹²³ *Badr al-Anwar*, p. 21.

¹²⁴ *Ibid.*, p. 23 (Chapter 2).

no need to ask for any proof of authenticity. It is enough that the practice is well-known among the people."¹²⁵

How should these relics be exalted and blessings acquired from them? Elsewhere Ahmed Raza Bareilawi wrote: 'One should kiss these relics, for it is the tradition of lovers, and it is written in the speeches of the masters and the learned, like the minarets and walls of Medinah. Although they did not exist during the lifetime of the Messenger of Allah (ﷺ), and were built after him, and they do not have the honour of being touched and seen by him, they exist in his city.' He then argued on the basis of the speeches of his leaders: 'His first leader (Imam) was Majnun Bani 'Amir.' How excellent was his yearning:

'I roam around in the cities of Layla
And sometimes kiss this wall and sometimes kiss that wall
And this is not from the love of the city,
Rather it is from the love of the people of the city.'¹²⁶

And: 'It is even permissible to kiss the door sill when visiting the grave of the righteous.'¹²⁷

Getting blessings from the figures and images

For the Bareilawis it is also necessary to kiss the pictures of the graves and tombs of the righteous. Ahmed Raza Bareilawi said, 'The scholars of the religion ordered drawing images of the pure feet (or shoes) and the grave of *Syedul Bashar*, (i.e. the Messenger of Allah (ﷺ)), on paper and to kiss them, touch them to the eyes and to put them on the head.'¹²⁸

And: 'The scholars of the religion seek intercession by these images

¹²⁵ Ibid., p. 43 (Chapter 4)

¹²⁶ *Risaalah Ibrul Makaan in Majmu'ah Rasa'il*, vol.2, p.141

¹²⁷ Ibid. p.159

¹²⁸ *Abrul Miqaam in Qiblatul Jalaal* by Bareilawi p.143

for removal of the ailments and for fulfillment of the needs.¹²⁹

Ahmed Raza Bareilawi explained the benefits of the image of the feet of the Messenger of Allah (ﷺ): 'One who who has this blessed illustration will be safe from the oppressors and accidents. A woman in labour pains should keep it in her right hand, things will become easy. One who keeps it with himself at all times will be respected and may be granted a *Ziyarah* to the grave of the Messenger (ﷺ). The army that carries it will not flee, the caravan that carries it will not be looted, the ship that carries it will not sink, the wealth that contains it will not be stolen. Intercession sought by it for whatever need will be accepted, and wishes are granted.'¹³⁰

What did the polytheists of Makkah and the unbelievers of the Arabian Peninsula do except this? But these people have exceeded the limits and outstripped them when they said: 'It is lawful to kiss not only the walls of Medinah and graves and relics of the Prophet, the righteous and the scholars, but also it is lawful to kiss the pictures and figures of these things, indeed it is obligatory.' Ahmed Raza Bareilawi said: 'It is the loftiest, most elevated, and manifest thing that the scholars of the Shari'a and the trustworthy leaders, from class to class, from both East and West, and Arabs and non-Arabs, used to make figures of the sacred sandals and the fragrant tomb of the chief of mankind (i.e. the Prophet), and draw their representations in the books, kiss them, place them on their eyes and heads, and command it.'¹³¹

They sought help from them (i.e. figures and pictures) in averting diseases and achieving their objectives. They obtain from them great blessings and benefits.¹³²

Ahmed Raza Bareilawi mentioned other advantages: 'If the image of the Prophet's sandal (ﷺ) is kept by an individual on his person, he will

¹²⁹ *Badrul Anwaar* in *Adaabal Athaar* p.39

¹³⁰ *Ibid.* p.40

¹³¹ *Abarr al-Maqal fi Qublat al-Ijlal*, p. 143.

¹³² *Badr al-Anwar fi Adab al-Athar*, p. 38.

remain immune from the oppression of the tyrants, mischief of the devils, and envy of the envious ones. If a woman holds it in her right hand while suffering from child-birth, the delivery will become easy for her. If one keeps it by himself always, he will be exalted in the eyes of the people, and will be honoured with the visit of the sacred tomb of the Messenger of Allah, or the visit to the Prophet (ﷺ) himself in a dream. If the armies keep it with them, they will not be defeated, and the caravans will not be plundered. If it is carried on ships, they will not sink, and if it is stored in properties, they will not be robbed; any need asked through it is fulfilled, and every intention is fulfilled. If it is placed on a diseased part of the body, it will be cured.¹³³

He quoted his masters as saying: 'Kiss the dust which is dampened by the effect of the noble sandal if possible; otherwise kiss the image.'¹³⁴ And: 'The figures of the tomb of the Prophet (ﷺ) represent the original. Therefore if one is unable to visit the tomb of the Prophet (ﷺ), one should visit the figure and fervently kiss it, for it represents the original. Similarly, the image of his sacred sandal represents the original in respect of the benefits and properties as evidenced by the correct experience: hence the scholars have paid it the same honour and veneration as they have paid to the original.'¹³⁵

He also said: 'From among the benefits of representations is that if anyone is unable to visit the tomb of the Prophet (ﷺ), he should pay a visit to the figure of it and watch it with deep respect; and kiss it with love and eagerness. The scholars have substituted the figure of the sandal for the original sandal and show the same respect and reverence as they have done to the original, and they have mentioned its properties and blessings.'¹³⁶

In the same vein he said: 'These are the exalted things of the religion: their exaltation and reverence according to the rules of the Shari'a are

¹³³ Ibid., p. 40.

¹³⁴ *Abarr al-Maqal fi Qublat al-Ijlal*, p. 148.

¹³⁵ Ibid., p. 148.

¹³⁶ Ibid., p. 50-51.

the requirements of the faith.¹³⁷ 'It is imperative for a person who visits these relics or things that he should imagine the Messenger, the bearer of light (ﷺ) and he should pray to Allah to bless him abundantly. Similarly, if anyone visits the figure of the blessed tomb of the Prophet (ﷺ) he should exalt and hold it in the highest regard, and invoke peace and blessings on him abundantly, as he would do when visiting the original tomb.'¹³⁸

He then described the merits of kissing these figures and pictures in the following poem:

'For him who touches the figure of the sandal of the Prophet named Taha,
there will be abundant good and virtues on the day of resurrection.
In this world he will live a good life, and will get honour and comfort
beyond doubt.

O sandal, the figure and representation of yours bears the highest noble
character. It has mysteries by which we have witnessed wonders.
If the cheek of a man sinks by supplication that which is requisite is
partially supplied for him.'¹³⁹

'Kissing the figure of the sandal is like the kissing of the original sandal. One is healed by kissing it, and one seeks healing from its name. So kiss it, and rub the face thereby, with a sincere intention. You will get what you conceal in your heart.'¹⁴⁰

They have showed disrespect to Allah the Exalted, by revering the figure of the Prophet's sandal, and by exalting the graves. They said: 'It is lawful to write the name of the Almighty Allah on the figure of the Prophet's sandal.' And: 'The jurists in the past used to write the name of Allah on the backs of the sandals.'¹⁴¹

The purpose of all of this is eating, drinking and earning. He said: 'It

¹³⁷ *Badr al-Anwar fi Adab al-Athar*, p. 53.

¹³⁸ *Ibid.*, p. 56.

¹³⁹ *Ibid.*, p. 144.

¹⁴⁰ *Ibid.*, p. 56.

¹⁴¹ *Ibid.*, p. 41-42.

is commendable for the visitor to offer donations to one whose relics he visits, to the Prophet (ﷺ), or to the esteemed saint. He who presents a gift and he who takes a subscription for the help of the Muslims is rewarded. One who is visited helps the visitors, and the visitors help the one who is visited by their offerings to him, to which the saying of the Messenger of Allah (ﷺ) comes true. If any of you can benefit his brother, he should benefit him.¹⁴²

He said: 'The Prophet (ﷺ) said: 'Allah helps His servant as long as the servant continues helping his brother. In particular when the inmates of these relics are respectable and noble persons, service to them is the cause of attaining reward and blessings.'¹⁴³

This cult and their practices are against the teachings of the Prophet (ﷺ) who prohibited his Companions and his Community from exaggeration even about himself. He said: *"Do not over praise me as the Christians over praised Jesus, son of Mary. I am just His servant, so say: Allah's Servant and Messenger"*¹⁴⁴ Commenting on this tradition Mullah Ali Al-Qari said: 'He forced them to exercise this exaggeration in their belief that he would wipe out their evil works, and admit them to paradise, and the more they exaggerate, the nearer to him they would be. In fact, they are the most disobedient people, and most opposed to his Sunnah. They have an obvious resemblance to the Christians who exercised exaggeration about Jesus Christ, and vehemently opposed his Shari'a and religion.'¹⁴⁵

The Prophet (ﷺ) said: *"Do not raise me above my right, for Allah the Exalted has made me a servant before he made me a Messenger."*¹⁴⁶ The Prophet (ﷺ) said: *"Satan may not lead you to evil passion: I am Muhammad ibn Abdullah and His Messenger. I do not like that you raise me above my rank which Allah*

¹⁴² See this weak reasoning for the justification of offerings. If such reasoning is valid, transgression and lewdness for arguing in favour of benefit of both sides would prevail. May Allah give the Muslims refuge from it.

¹⁴³ *Badr al-Anwar*, pp: 50-51.

¹⁴⁴ Al-Bukhari and Muslim- al-Haithami, *Majma' al-Fawa'id*.

¹⁴⁵ Mulla 'Ali al-Qari, *Mawduat*, pp. 119-20.

¹⁴⁶ Al-Hakim, *al-Mustadrak*; al-Tabarani, *al-Mu'jam al-Kabir*.

*has made me bold.*¹⁴⁷

The Bareilawis have chosen not pay attention to the teachings of the Qur'an, and to the Prophet (ﷺ) upon whom the Qur'an was sent down.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ
أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ
فِي السَّمَاءِ كَذَٰلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ
لَا يُؤْمِنُونَ ﴿١٢٥﴾

"So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide¹⁴⁸ - He makes his breast tight and constricted as though he was climbing into the sky. Thus does Allah place defilement upon those who do not believe."

[*Surah al-Anam* (6): 125]

Allah the Most Great, has spoken the truth. They invented strange rules and practices for eating and drinking: If a man died and he did not pray or fast during his life, it is still possible to admit him to paradise by offering food to the scholars and monks - half a *sa'* of wheat or a *sa'* of dates or barley for each fast, and similarly for each prayer. They have forgotten what Allah the Exalted, has said in His Book:

أَلَا نَزِرُ وَازِرَةٌ وَزِرَ لْآخَرَىٰ

"That no bearer of burdens will bear the burden of another."

[*Surah Najm* (53): 38]

Allah said:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿٣١﴾

"And that there is not for man except that [good] for which

¹⁴⁷ Ahmad, *Musnad*; Said b. Mansur, *Sunan*; al-Baihaqi, *Shu'ab al-Iman*.

¹⁴⁸ As a result of the person's arrogance and persistence in sin.

he strives."

[*Surah Najm* (53): 39]

In contrast to the teachings of the truthful and trustworthy Messenger (ﷺ) they say: 'The heir of the deceased says on behalf of the deceased who neither prayed nor fasted: Any duty among the duties to Allah, whether obligatory, imperative, vows and others liable to be discharged by this deceased, some of them have been discharged, and some not discharged, by him; those discharged by him, may Allah accept them by His grace, through the agency of the Prophet and supplication of the present body of the Muslims; those which have not been discharged by him and remained as his liability, some of them can be discharged by payment of ransom and others cannot be discharged by it. Those which cannot be discharged by payment of ransom, may Allah forgive and remit them. Those which can be discharged by ransom and remained as his liability, the copy of the Qur'an is given along with this money in cash and commodity in kind as a ransom.'¹⁴⁹

But from where have these Bareilawis adopted these '*Hilabs*' (tricks)? Their source can only be a religion other than Islam. By these *Hilabs* how can one compensate for abandoning *Salaah* and *Sawm*? These *Hilabs* are neither mentioned in the Qur'an nor in the Sunnah. One will be rewarded in the Hereafter according to one's efforts in this life. If he was righteous then he does not need these *Hilabs* and if he was from the sinners then he will not gain anything from them.

Kissing the thumbs

Kissing the thumbs is a *Bid'ah* that is not proven by any Hadith. Bareilawis use fictional stories and fabricated Hadith to prove this *Bid'ah*. Ahmed Raza Bareilawi said, 'It is narrated from al-Khidr (*alaihis salaam*) that one who kisses his thumbs and then applies them to his eyes when he hears '*Ash'hadu anna Muhammadur Rasulullah*' (I testify

¹⁴⁹ *Ghayat al-Ibtiyat fi hilat al-Isqat*, included in: *Badhl al-Jawaiz*, (ed. Pakistan), p. 35.

that Muhammad is the Messenger of Allah), his eyes will never suffer (from any illness).¹⁵⁰

Ahmed Raza quoted this narration from Imam Sakhawi. In fact Imam Sakhawi heavily criticised this Hadith, 'Some *Sufi* has quoted this Hadith in his book. Those narrators that are named in its chain are *Majbul* (unknown) and unknown with the *Muhaddithin* (scholars of hadith), meaning this is a invented chain. And there is no mention of who heard it from *Hadhrat Khidr*.¹⁵¹ Ahmed Raza ignored this criticism proving his profound scholarly incompetence.

Imam Suyuti wrote, 'All the narrations that mention the kissing of the thumbs are fabricated.'¹⁵²

Similarly Mullah Ali Qari, Muhammad Tahir al-Fatni, Allaamah Shawkani, and others have declared all these narrations to be fabricated.¹⁵³ Despite this Ahmed Raza Bareilawi said: 'He who denies the kissing of both thumbs rejects the consensus of the community, and follows the way other than that of the believers for which Allah has given a severe warning: "*And land him in hell-what an evil refuge*"^{154, 155}

Among the lies of these people is their statement: 'The following supplication should be written and be placed on the breast of the deceased:

'There is none worthy of worship but Allah alone and there is no partner with Him There is none worthy of worship but Allah, the dominion and praise be to Him. There is none worthy of worship but Allah, and there is no power and no might except for Allah, the most High, and the most Great. Or one should write: In the name of Allah,

¹⁵⁰ *Muneerul 'Ain fee Hukm Taqeel al-Babaameen - Fatawa Razwiyyah* p. 383

¹⁵¹ *Al-Maqaasid al-Husnah* by Sakhawi

¹⁵² *Tayseerul Makaal* by Imam Suyuti

¹⁵³ Patini, *Tadbkirat al-Mawdu'at*, p. 36; al-Qari, *al-Mawdu'at*, p. 75; al-Shawkani, *al-Fawa'id al-Majmua* pp. 19-20.

¹⁵⁴ *Munir al-'Ayn*, included in *al-Fatawa al-Ridwiyya*, Vol. 2, p. 488.

¹⁵⁵ *Surah Nisa* (4): 115

the Compassionate, the Merciful."¹⁵⁶

They also claimed: 'If anyone writes this supplication and puts it in a piece of cloth between the breast of the deceased and his shroud, he will not suffer from the torment of the grave, and he will not see the two angels in the grave, *Munkar* and *Nakir*."¹⁵⁷

Writing on the shroud

He also said: 'If anyone writes "*Abd Nama*" (a treatise containing covenant and supplications) on the forehead or turban or shroud of the dead, it is hoped that Allah will forgive the dead. A man bequeathed that "In the name of Allah, the Compassionate, the Merciful" should be written on his forehead and chest, and it was done so. Then he was seen in a vision and on being asked about himself he said: When I was placed in the grave, the angels of punishment came, and when they saw it written on my forehead, they said: You have been saved from the punishment of Allah."¹⁵⁸

Another Bareilawi has written: "This "*Abd Nama*" should be written on the forehead of the dead, so that the dead may remember the answer to the question of *Munkar* and *Nakir*, for when they ask him, he will read this document and answer them."¹⁵⁹

Supplication after the funeral prayer

One of their defining characteristics is the supplication after the funeral prayer, which is in opposition to the Qur'an and the Sunnah, and

¹⁵⁶ Ibid., Vol. 2, p.496.

¹⁵⁷ Bareilawi, *al-Harf al-Hasan fil-Kitabat alal Kafan* included in: *al-Fatawa al-Ridwiyya*, Vol. 4, p. 127.

¹⁵⁸ Ibid., p. 129.

¹⁵⁹ *Ja'al Haqq*, p. 340.

¹⁶⁰ *Badhl al-Jawa'iz 'ala'l-dua'i bada salat al-Jana'iz*, included in: *al-Fatawa al-Ridwiyya*, Vol. 4, pp. 25-26.

even the Hanafi Fiqh. Ahmed Raza Bareilawi said: 'He who prohibits supplication after the funeral prayer, he clearly opposes the Hanafi *Fiqh*, but the Najdis are ignorant people.'¹⁶⁰

They hold this view despite the fact that Shams al-A'imma al-Halwani al-Hanafi and al-Qadi al-Saghadi al-Hanafi have clearly said: A man should not remain standing for supplication after funeral prayer.¹⁶¹ Al-Tahir al-Bukhari al-Hanafi said: 'One should not stand for supplication while reciting the Qur'an for the dead after funeral prayer as well as before it.'¹⁶² Ibn Nujaim, who is called the second Abu Hanifah, said: 'In funeral prayer one should not supplicate after pronouncing salutation.'¹⁶³

Ali al-Qari al-Hanafi said: 'One should not supplicate for the dead after funeral prayer, for it resembles something additional to the funeral prayer.'¹⁶⁴ Muhammad Ibn Shihab al-Hanafi said: 'One should not stand for supplication after funeral prayer.'¹⁶⁵

The calling of *Adhan* at the grave

They ordered that the *adhan* (call to prayer) be given at the grave. Ahmed Raza Bareilawi said: 'The Muslims pronounce *adhan* at the grave to repel the evil, to remove bewilderment, to attain satisfaction and for the descending of blessings.'¹⁶⁶ Another Bareilawi said: 'To pronounce *adhan* at the grave is commendable, for the deceased benefits from it.'¹⁶⁷

However the Hanafi jurists in general have expressly prohibited it. Ibn al-Humam said: 'The rites performed at the grave which are not

¹⁶¹ *Qunya*, Vol. 1, p. 56.

¹⁶² *Khulasat al-Fatawa*, Vol. 1, p. 225.

¹⁶³ *Al-Babr al-Ra'iq*, Vol. 2, p. 183.

¹⁶⁴ *Mirqat*, Vol. 2, p. 219.

¹⁶⁵ *Al-Fatawa al-Bazwariyya*, Vol. 1, p. 83.

¹⁶⁶ *Al-Fatawa al-Ridwaniyya*, Vol. 4, p. 54.

¹⁶⁷ *Ja'al-Haqq*, Vol. 1, p. 315.

established by the Sunnah are disapproved. The Prophet (ﷺ) used to visit the grave and make supplication standing near it. He used to go out to Baqi and say: Peace be upon you, the abode of the believing people.¹⁶⁸

Al-Shami said: 'It is not a Sunnah to call *adhan* at the time of placing the dead in the grave, as has become usual practice in these days. Ibn Hajar has clearly said in his *Fatawa* that it is an innovation (*bid'ah*).¹⁶⁹ Mahmud al-Balakhi said, 'To call *adhan* at the grave is nothing.'¹⁷⁰

Hence the teachings of the Bareilawis are in clear violation of the Qur'an, Sunnah and Hanafi *fiqh*.

¹⁶⁸ *Fath al-Qadir*, Vol. 2, p. 22.

¹⁶⁹ *Radd al-Mubtar*, Vol. 1, p. 659.

¹⁷⁰ *Ibid.*, p. 318.

CHAPTER FOURTH

BAREILAWIS AND THEIR *TAKFIR* OF THE MUSLIMS (DECLARING THEM UNBELIEVERS)

The Bareilawis and *Takfir*

They have made *takfir* upon many eminent Muslims, leaders, doctors of law and Hadith, as well as revivers who call to the straight path according to the Qur'an and the Sunnah. They have confined Islam to their own sect.

Insulting Muhammad ibn Abd al-Wahhab and *Ahl al-Hadith*

Shaikh al-Islam Muhammad ibn Abd al-Wahhab was the reviver of the way of the *Salaf* (the early Muslims) in the Arabian Peninsula. He called to worshipping Allah exclusively (*Tawhid*), reviving the pure Sunnah, and doing away with polytheism and innovation.

The *Ahl al-Hadith* (the People of Hadith) follow the same path. They believe in adherence to the Qur'an and the Sunnah of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said:

"I have left two things among you, and you will never go astray as long as you adhere to them: the Book of Allah, and the Sunnah of His Messenger."¹

The *Ahl al-Hadith* assert that Allah has only commanded obedience to Himself and to His Messenger (ﷺ) in a large number of the verses. Three examples will suffice:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

"And obey Allah and the Messenger that you may obtain mercy."

[*Surah Imran* (3): 132]

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَتَوَلَّوْا
تَسْمَعُونَ ﴿٢٠﴾

"O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order]."

[*Surah al-Anfal* (8): 20]

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

"O you who have believed, obey Allah and obey the Messenger."

[*Surah al-Nisa* (4): 59]

Allah says:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ

"And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day."

[*Surah al-Nisa* (4): 59]

The *Ahl al-Hadith* refute the innovations and absurdities that perme-

¹ *Mishkat al-Masabih*

ated Islam from the idolaters. They assert that the religion of Islam was completed and perfected during the lifetime of the Messenger of Allah (ﷺ) according to the witness of Allah:

الْيَوْمَ أَكْمَلْتُ لَكُمْ
 دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion."

[Surah Maidah (5): 3]

Anything innovated in Islam that is not supported by any verse of the Qur'an or command of Allah's Messenger (ﷺ) is rejected. The Prophet said: *"If anyone introduces any newly invented matter in this religion of ours, it will be rejected."*

He (ﷺ) also said: *"The best discourse is Allah's Book; the best conduct is the conduct of Muhammad (ﷺ); the worst of the matters are newly invented matters in the religion, and every newly invented matter is an innovation, and every innovation is straying from the straight path; and every straying leads to the hell-fire."*²

All of this was hated by Ahmed Raza Bareilawi and his followers. Therefore, Shaykh Muhammad ibn Abd al-Wahhab and the *Ahl al-Hadith* became the greatest target of the Bareilawis. No people were more hated by them. Their hatred is so intense for Shaykh Muhammad ibn Abd al-Wahhab and the *Ahl al-Hadith* that their works are void of any refutation of the real deviant sects such as the Qadiyanis, Baha'is, Batinis, Rafidhis (*Shias*) and others.

The Bareilawi forged the following hadith: "Allah the Exalted will say on the day of resurrection to those bearing the names Ahmad and Muhammad: Enter paradise, for I have made obligatory on Me that I will not admit those who bear the names Ahmad and Muhammad to the hellfire." He then remembered that this tradition included Shaikh

² *Mishkat al-Masabih*. See the Appendix for a detail discussion on *Bid'ah*.

al-Islam Ibn Abdul Wahhab whose name was Muhammad. Hence he said: "This Hadith "if a child is born to some person and he names him Muhammad, he as well as his child will enter paradise", and similar other Ahadith apply only to those *Ahl al-Sunnah*, who have sound belief (that is, the Bareilawis alone), for those who are corrupt in their thoughts, are the dogs of hellfire. No good deed will be accepted from them. If he is killed unjustly between the Black Stone of the Ka'bah and *Maqam Ibrahim* while he has patience for his murder hoping for forgiveness and seeking reward, Allah the Exalted, will not look at him and throw him in the hellfire. I have exposed this point in many places in my *fatwas*. Therefore, these traditions do not contain any good news for Muhammad ibn Abdul Wahhab Najdi and other straying people like him."³

He said: "The most wicked of the apostates are the Wahhabis."⁴ He further said: "The Wahhabis are more wicked, harmful, and impure than the Jews and the Christians."⁵

He said: "It is necessary to take them out of the fold of Islam and declare them *Kafir*, according to Islamic law, the Wahhabis who ascribe to Muhammad ibn Abdul Wahhab Najdi, who wrote "*Kitab al-Tawhid*", violated the sanctity of Makkah and Medinah, invaded them, and committed mischief, oppression and -murder in them. His group is one of the branches of the *Khawarij*, who revolted against Ali (may Allah honour his face). The Prophet (ﷺ) has said about such people: "They will not come to an end till the last Hour, till the last of them will come out with the accursed Dajjal." According to this truthful promise these people who invite the wrath of Allah upon them will continue to provoke commotions (*fitan*) forever. They came out from the territory of Najd in the 13th century and were known as Najdis. Their leader was a Shaikh of Najd. Then Allah broke their glory into pieces, destroyed their cities and gave victory to the Muslim armies over them in 1233 A. H."⁶

³ AI-Bareilawi, *Abkam ail-Sbarih*, vol.I, p.80

⁴ Ibid., p. 123.

⁵ Ibid., p. 124.

⁶ *AI-Kawkabal-Shihabiyya*, pp. 58-59.

He was asked whether the Wahhabi sect was in existence at the time of the rightly-guided caliphs. He replied: "Yes. They were those people who rebelled against 'Ali (Allah be pleased with him). In the current days they have appeared in the name of the Wahhabis. Their leader was Abdul Wahhab Najdi. Their signs are contained in the traditions of the Prophet (ﷺ). All of them are found in them. They look down upon your prayer while praying, your fasts while fasting, and your deeds while doing good deeds. They recite the Qur'an which does not reach beyond their collarbones. They speak the words of the best of the creation (i.e. the Prophet), but they come out of the religion as the arrow comes out from its bow. Their foreheads are shaved, and they roll up their loin cloths. The Najdi Ibn Abdul Wahhab exaggerated in shaving the head. If a woman entered his impure religion, he used to get her head shaved, for it was 'the residence of the pagan days.'"⁷

Another nonsensical statement went as follows: His father lived in the lifetime of the Prophet (ﷺ) and the Prophet had ordered Abu Bakr *Siddiq* and 'Umar *Faruq* to kill him. Had he been killed, there would have been no commotion today.⁸ One of his henchmen has written that the Messenger of Allah (ﷺ) predicted about this trial (*fitna*) of Najd by saying: There (in Najd) the earthquakes, commotions will take place, and the horn of Satan will rise there. All the *Ahl al-Sunnah* and the Hanafis are agreed unanimously that Muhammad b. Abdul Wahhab was a Khariji and rebel. He, who believes in his doctrines, is the enemy of the religion, going astray and leading others astray.⁹ Amjad Ali Ridwi made a similar statement.¹⁰

Another Bareilawi slandered the Wahhabis: (They) killed a large number of people without any sin in the sacred territory of Makkah and

⁷ Muhammad Mustafa Rida Khan: *Mulfuẓat Mujaddid mi'at al-hadira*, Lahore, p. 66.

⁸ Ibid. pp. 67-68.

⁹ Resume of the writings of Ahmad Sa'id Kazimi in his work *al-Haqq al-Mubin*, Sahiwal, pp. 10-12.

¹⁰ *Bahari Shariat*, vol. I, pp. 46-47.

Medinah. They committed adultery with their women and daughters, captured them and made their women slave-girls. They killed mostly noble men.¹¹

Mazhar the Bareilawi said: "The Najdis are heretics, atheists and devils of Najd; they are unbelievers and apostates on account of their wicked and accursed beliefs."¹²

Bareilawi said: "The Wahhabis are apostates and hypocrites, for they show off Islam by uttering the belief".¹³ Some more statements of the Bareilawi are as follows:

"The Wahhabis are more evil than *Iblis*, indeed more mischievous and more straying than he, for the Satan does not tell a lie, but they tell lies."¹⁴

"Allah's curse be on the Wahhabis. May He disgrace them and make the hellfire their abode."¹⁵

"Allah's curse be on the Wahhabis: how they are deluded away from the truth".¹⁶

"The Wahhabis will be the lowest of the low".¹⁷

"Allah has decreed unbelief for them"¹⁸

"The non-conformists (*Ahl al-Hadith*) are the dogs of hell. The statement that the Rawafid are more wicked than them (*Ahl al-Hadith*) is wronging the Rawafid, and underestimating the wickedness of *Ahl al-*

¹¹ *Ahmad Yaar*, Ja'al-Haqq, p. 574.

¹² *Tajanub Ahl al-Sunna*, pp. 267-68

¹³ Al-Bareilawi, *Ahkam Shari'at*, p. 112.

¹⁴ *Ibid.*, p. 117.

¹⁵ *Fatawa Ifriqiyya*, p. 125

¹⁶ *Ibid.*, p. 172

¹⁷ *Khalis al-I'tiqad*, p. 54

¹⁸ *Al-Mubin fi Khatm al-Nabiyin* included in: *al-Fatawa al-Ridwiyya*, vol. 4, p. 198

Hadith."¹⁹

"The Magians are more accursed than the Jews and the Christians; the Hindus are more accursed than the Magians; the Wahhabis are more accursed than the Hindus."²⁰

The Wahhabis are not permitted to enter *Masjids*

According to Muraadabadi, one of the successors of Ahmed Raza Bareilawi: "The Wahhabis and the non-conformists (*ghair muqallidin*) have no right to the *Masjids* of the Muslims and are not allowed to enter them on account of their mischief. If they do not desist from entering, they should be stopped by the order of the government."²¹

The prayer behind the Wahhabis is entirely invalid

Ahmed Raza Bareilawi said that prayer behind the Wahhabis is entirely invalid.²² A similar statement was made by Ahmad Yaar Khan Gujrati, the Mufti of the Bareilawis in his *Fatawa*.²³ Ahmed Raza Bareilawi himself said: "If a Wahhabi offers funeral prayer over the dead body of a Muslim, the prayer is not valid."²⁴

He was questioned about the funeral prayer over a Wahhabi. He replied: "The Wahhabis are unbelievers and apostates. If anyone offers funeral prayer over him, he becomes an unbeliever."²⁵ He also said: "It is not permissible to make supplication for them, for Allah has said about them: 'Then they do not return.'"²⁶ He also said: "If anyone

¹⁹ Ibid., vol. 6, p. 90

²⁰ Ibid., p. 13

²¹ *Fatawa Naim al-Din Muraadabadi*, p. 64

²² *Baligh al-Nur* included in: *al-Fatawa al-Ridwiyya*, Vol.5, p.43; *Bariq al-Manar*, included in *al-Fatawa al-Ridwiyya*, vol. 4, p. 218

²³ *Fatawa Naimiyya*, vol. 1, p. 104.

²⁴ *Al-Fatawa al-Ridwiyya*, vol. 4, p. 12

²⁵ *Malfuzat*, p. 76.

²⁶ Ibid., p. 286.

believes that the Wahhabis are Muslims, he becomes an unbeliever. It is not lawful to pray behind him."²⁷

Another Bareilawi said: "Paying a visit to the Wahhabis and sitting together with them are forbidden. If they fall sick, then paying a visit to those who are sick is also forbidden. If they die, washing them is forbidden, and lifting their body is unlawful."²⁸

Muraadabadi said: "The Wahhabis have gone astray and led others astray. They are heretics. The prayer is not valid behind them. Mixing with them is also not permissible."²⁹ He also said: "Sitting in their assemblies is forbidden."³⁰ He further added: "Shaking hands with them and greeting them are forbidden and entails sin and disobedience."³¹ He said: "It is not lawful for the Hanafis to drink water from the well of the Wahhabis."³² The response of salutation to them is unlawful.³³ Not only this, but also "if anyone conducts a transaction with them and sits with them, his marriage will be unlawful".³⁴

The marriage with a Wahhabi is forbidden

He added: "If a Wahhabi recites the address of marriage and solemnises the contract of marriage, the marriage will be null and void. It is necessary to renew the contract of marriage and Islam as well."³⁵ The witnessing of a Wahhabi to the contract of marriage is also unlawful.³⁶

One of his disciples said: "The marriage with a Wahhabi is forbidden,

²⁷ *Al-Mubin*, included in: *al-Fatawa al-Ridwiyya*, pp. 80-81

²⁸ *Fatawa Nuriyya*, vol.1, p. 213

²⁹ *Al-Fatawa al-Ridwiyya*, vol. 6, p. 90

³⁰ *Naim al-Din*. p. 112

³¹ *Bariq al-Manar*, included in: vol. 4, p. 218

³² *Ja'al-Haqq*, vol. 11, p.222.

³³ *Fatawa Ifriqiyya*, p. 170

³⁴ *Mabi al-Dalala*, included in: *al-Fatawa al-Ridwiyya*, Vol. 5, p. 72

³⁵ *Ibid.*, pp. 50, 89.

³⁶ *Fatawa Ifriqiyya*, p. 69

for he is not equal to a Muslim."³⁷ Ahmed Raza Bareilawi said: "A Wahhabi, being an apostate, should not marry, either with an animal or a human being. If he marries, it will be considered pure adultery".³⁸ He also said: "Seeking *fatwa* from the Wahhabis is unlawful. If anyone has a doubt about his unbelief and punishment, he becomes an unbeliever."³⁹

Eating of the flesh of animals slaughtered by the Wahhabis

As regards eating the flesh of animals slaughtered by the Wahhabis, he said: "Eating the flesh of an animal slaughtered by a Jew is lawful, and similarly the meat of an animal slaughtered by a Christian. As for the animals slaughtered by the Wahhabis, if they recite the name of Allah one thousand times and they are righteous, the eating of this meat is forbidden, for it is the slaughtering of an apostate."⁴⁰

The study of the works of the Wahhabis is forbidden

Ahmed Raza Bareilawi said: "The study of the works of the Wahhabis is forbidden."⁴¹ Another said: "It is not permissible for a person other than a scholar (*alim*) to read the books of the Wahhabis."⁴²

Ahmed Raza Bareilawi knew very well that if any Muslim read their books, full of the verses of the Qur'an and the traditions of the Prophet (ﷺ), he would surely be impressed, for the believers are impressed by the Qur'an:

³⁷ Amjad Ali, *Bahari Shariat*, vol. 6, p. 32

³⁸ *Izalat al-'Ar*, vol. 5, p. 194; *Baligh al-Nur*, Vol. 6, p. 55 (both are included: in *al-Fatawa al-Ridwiyya*).

³⁹ *Al-Fatawa al-Ridwiyya*, vol. 4, p. 106

⁴⁰ *Fatawa Ifrigiyya*, p. 27

⁴¹ *Al-Mubin* included in: *al-Fatawa al-Ridwiyya*, vol.6. pp

⁴² *Bahari Shariat*, vol. 5, p. 11

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
 قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ
 يَتَوَكَّلُونَ ﴿٢﴾

"The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."

[*Surah al-Anfal* (8): 2]

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ
 الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ
 الشَّاهِدِينَ ﴿٨٢﴾

"And when they hear what has been revealed to the Messenger (ﷺ), you see their eyes overflowing with tears because of what they have recognised of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'"

[*Surah Mai'dah* (5): 83]

They have no option after they find the command and teachings of the Messenger of Allah (ﷺ), for the believers know them:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
 لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا
 مُّبِينًا ﴿٣١﴾

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error."

[*Surah al-Ahzab* (33): 36]

Also:

وَمَنْ
يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ
مَصِيرًا ﴿١١٥﴾

"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination."

[*Surah al-Nisa'* (4): 115]

They are fully aware that Allah has commanded them:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

"And whatever the Messenger has given you - take; and what he has forbidden you - refrain from."

[*Surah Hasbr* (59): 7]

Insulting Shaikh al-Islam ibn Taymiyyah

He insinuated that Shaikh al-Islam ibn Taymiyyah, the Imam of *Ahl al-Sunnah*, (may Allah show mercy to him) talked irrationally on the basis of speculation.⁴³

Na'im al-Din Muraadabadi said: Ibn Taymiyyah has corrupted the order of the *Shari'a*. Another one derided him: "Ibn Taymiyyah was a servant (of Allah). May Allah desert him, lead him astray, make him deaf and blind, and disgrace him. He was an innovator, straying, made others astray, ignorant and extremist".⁴⁴ Another follower said: "Ibn Taymiyyah went astray and led others astray."⁴⁵ Ibn Taymiyyah was corrupt in his thoughts.⁴⁶

⁴³ *Al-Fatawa al-Ridwiyya*, vol. 3, p. 399.

⁴⁴ Bareilawi, *Saif al-Mustafa*, p. 92.

⁴⁵ *Saif al-Mustafa*, p. 92. *Fatawa Sadr al-Afadi*, Muradabad, pp. 31-32.

⁴⁶ Ahmed Raza, *Ja'al-Haqq*.

Takfir of Imam Ibn Hazm

He said: The teacher of these people is the wicked devil (may Allah curse him). He taught their leader ibn Hazm, the corrupt in determination, devoid of absoluteness, literally following his school of thought, arid debased in viewpoint.⁴⁷

He said: Ibn Hazm was a Sabian and wicked of tongue.⁴⁸

Insulting Imam Ibn Qayyim

He said about Ibn Qayyim: "One cannot rely on the opinion of Ibn Qayyim, for he was a heretic."⁴⁹

Insulting Imam Shawkani

He said about him: "Shawkani was feeble minded like the later Wahhabis."⁵⁰ He further said: "Shawkani was corrupt in his thoughts."⁵¹

Takfir and abuse of the Deobandis

Even the Deobandis, their Hanafi brothers, did not escape their wrath. Ahmed Raza Bareilawi said the Qasimiyya sect (attributed to Qasim Nanautawi) "was accursed, apostates forever, may Allah curse them."⁵² One of his followers said: "the work "*Tabdhir al-Nas*" of the apostate Nanautawi, the founder of the *madrasa* of Deoband, is unclean."⁵³

Ahmed Raza Bareilawis also said: "From among the unbelievers who

⁴⁷ *Subhan al-Subbuh*, p. 37.

⁴⁸ Ahmad Rida, *Hajz al-Bahrain*, vol. 2, p. 237 (Pakistani ed.)

⁴⁹ *Al-Fatawa al-Ridwiyya*, vol. 4, p. 199

⁵⁰ *Fatawa Ridwiyya*, vol. 2, p. 442.

⁵¹ *Saif al-Mustafa*, p. 95.

⁵² *Al-Fatawa al-Ridwiyya*, Vol. 6, p. 59

⁵³ *Tajanub Abl al-Sunna*, p. 173.

have hidden themselves by the name of Islam are the Wahhabis, the liars, the adherents of Rashid Ahmad Gangawhi."⁵⁴

He said: "If anyone hesitates in declaring Rashid Ahmad an unbeliever, there is no doubt in his unbelief."⁵⁵ A man from his sect said that Rashid Ahmad was an apostate. He repeated these words four times on a single page.⁵⁶ Ahmed Raza Bareilawi said that "*Barahin Qati'a*" the work of Gangawhi, was dirtier than urine, and full of unbelief.⁵⁷

He said: "He who hesitates in declaring Ashraf Ali (Thanwi) to be an unbeliever is himself an unbeliever."⁵⁸ He said: "The author of "*Bahisht-i Zaiwar*" (i.e. the work of Ashraf Ali Thanawi) is an unbeliever. It is forbidden for a Muslim to look into it."⁵⁹ He also said: "His followers are apostates."⁶⁰

Ahmed Raza Bareilawi said about the Deobandis in general: "He who doubts about the unbelief of the Deobandis is also an unbeliever."⁶¹ And: "If anyone prays behind any of the Deobandis, he is also not a Muslim."⁶² He further said: "If anyone has the same beliefs as the Deobandis have, he is also an unbeliever."⁶³ He said: "If anyone admires *Dar-ul-Ulum Deoband*, or does not believe in the corruption of Deobandis and does not scorn them, then this is sufficient to make a judgement for him to be a non-Muslim."⁶⁴ He said: "It is obligatory to keep away from them."⁶⁵ He further added: "It is unlawful to give them meat of the sacrificial animals."⁶⁶ One of his followers said:

⁵⁴ *Husam al-Haramain*, p. 21

⁵⁵ Al-Bareilawi, *Fatawa Ifriqiyya*, p. 124.

⁵⁶ *Tajanub Ahl al-Sunna*, p. 245.

⁵⁷ *Subhan al-Subbub*, p. 134.

⁵⁸ *Al-Fatawa al-Ifriqiyya*, p. 124

⁵⁹ *Al-Fatawa al-Ridwiyya*, vol. VI, p. 56

⁶⁰ *Ibid.*, p. 104

⁶¹ *Ibid.*, p. 82

⁶² *Ibid.*, p. 77

⁶³ *Baligh at-Nur* included in: *al-Fatawa* vol.6, p. 43

⁶⁴ *Al-Mubin fi Khatm al-Nabiyin*, included in: *Fatawa al-Ridwiyya*, Vol. 5, p. 110.

⁶⁵ *Ibid.*, p. 95

⁶⁶ *Al-Fatawa al-Ridwiyya*, vol. 6, p. 167.

"The Deobandis are heretics and straying. They are the most wicked of all the creatures of Allah."⁶⁷ Another Bareilawi said: "The Deobandis are accursed unbelievers and apostates according to the command of sacred Shari'a."⁶⁸

Ahmed Raza Bareilawi said: "If there is a gathering of the Hindus, Christians, Qadiyanis, and Deobandis, the Deobandis alone should be rejected, for they have come out of the fold of Islam. Agreement with the unbelievers is far better than the agreement with the apostates."⁶⁹

They said: "The works of the Deobandis are more unclean than the various works of the Hindus."⁷⁰

Another Bareilawi said: "It is befitting to spit on the books produced by the Deobandis; rather it is more fitting that one should urinate on them. But these books make the urine more polluted and unclean when it falls on them. O Allah, give as refuge from *Iblis* (the Devil) and his descendants (i.e. Deobandis)."⁷¹

The Nadwis are apostates

They said: "The Nadwis are atheists, apostates and henchmen of the leader of the atheists."⁷² Ahmed Raza Bareilawi himself said: "Al-Nadwa is a fatal organisation. All of them are advancing towards the hellfire."⁷³

He lumped all his adversaries together - Nadawis, Deobandis, adherents of Shaikh al-Islam Muhammad b. Abd al-Wahhab and *Ahl al-*

⁶⁷ Deedar Ali, *Tafsir Mizan al-Adyan*, vol.2, p. 270.

⁶⁸ *Tajanub Ahl al-Sunna*, p. 112.

⁶⁹ Ibn al-Bareilawi, *Malfuzat Majaddio al-Mi'at al-Hadira*, pp. 325-26

⁷⁰ *Al-Fatawa al-Ridwiyya*, Faisalabad: *Maktaba Ridwiyya*, vol.2, p. 136

⁷¹ Annotations on the book "*Subhan al-Subbuh*". p. 75

⁷² *Tajanub Ahl al-Sunna*, p. 90

⁷³ Al-Bareilawi, *Malfuzat*, p. 201

Hadith - under the label *Wahhabiyyat*. He claimed that the Wahhabis and their leaders were unbelievers for many reasons.⁷⁴

Takfir of Dr. Muhammad Iqbal the poet

They said about him:

'*Iblis* (the devil) speaks through the tongue of the heretical philosopher, Dr Muhammad Iqbal.⁷⁵ They further added: The religion followed by Iqbal has no relation with the genuine Islamic religion.⁷⁶ A successor of the Bareilawi said: It is not lawful for the Muslims to sit with Iqbal and to talk to him; otherwise they will be sinners committing a grave sin.⁷⁷

Muhammad 'Ali Jinnah, the founder of Pakistan, was an unbeliever

Muhammad Ali Jinnah, founder of the Islamic Republic of Pakistan was also an unbeliever according to the Bareilawis. His political party, the Muslim League, and its members were also unbelievers. The author of "*Tajannub Abl al-Sunnah*" said: 'Muhammad Ali Jinnah is an unbeliever and apostate. He has blasphemous beliefs. Therefore, according to the *Shari'a*, he is certainly an apostate and excluded from the fold of Islam. If anyone is doubtful about his unbelief, or hesitates in declaring him to be an unbeliever he is also an unbeliever.⁷⁸ He added: 'The Muslim League is not a league of Muslims, but a league of the dark people.'⁷⁹

Another said: "A heretic is the meanest of all in the world. He is meaner than the animals. The heretics are the dogs of the people of

⁷⁴ Ahmed Raza, *al-Kawkabat al-Shihabiyya fi Kufriyat Abi'l-Wahhabiyya*, p. 10

⁷⁵ Ibid., p. 340.

⁷⁶ Ibid., p. 341.

⁷⁷ Quoted from "*Dbikr Iqbal*", p. 129 and "*Sarguzasht Iqbal*", p. 191.

⁷⁸ Ibid., pp. 119-122.

⁷⁹ Ibid., p.112.

hellfire. Is it possible for a real believer and Muslim to make the dog and the dog of the people of hellfire his great leader (*Quaid-i-Azam*). No, never, God forbid! that it may be so."⁸⁰

Another Bareilawi said: "The manifesto and constitution of the Muslim League consist of the heresies and straying things".⁸¹

They also said about *Quaid-i-Azam*: 'If anyone believes in the Islam of Muhammad Ali and admires him, he becomes an apostate. His wife is divorced, and it is essential for all Muslims to boycott him till he repents.'⁸² Such statements can be quoted endlessly.

Muhammad Ziaul-Haq, the former President of Pakistan, was an unbeliever

They also declared Muhammad Zia ul-Haq, Sawar Khan, (the ex-Governor of the Punjab) and the Ministers of the Government of Pakistan to be unbelievers. The reason is that they had prayed behind the Imam of *Masjid Nabawi* and the Imam of *Masjid Haram* of Makkah when they visited Pakistan. This *fatwa* was issued in reply to a query of a person who asked: What is the *fatwa* (verdict) about those persons who prayed behind the Imams of *Haramain* (the two sacred territories)?

They said: The learned Bareilawi scholar Nurani has pronounced the *fatwa*: 'Whoever believes that the Wahhabis of Najd are Muslims, or prays behind them, is an unbeliever and apostate.'⁸³

May Allah save us from the mischief of our souls, the evils of our deeds and the fruits of our tongues. Amin!

⁸⁰ Awlad Rasul al-Qadiri, *Muslim League ki Zarrin Bakhya dari*, p. 14.

⁸¹ *Tajanub Abl al-Sunna*, p. 118.

⁸² Abu'l Barakat, *al-Jawabat al-Saniyya ala zuba' alsuwalat al-Likiyya*, p.3.

⁸³ *Fatwa Sayyid Shuja'at Afi al-Qadiri*.

CHAPTER FIVE

THE BAREILAWIS AND THEIR FAIRY TALES¹

They have invented implausible stories and *Khurafat* in order to shore up their far-fetched beliefs and practices. But falsehood cannot reinforce falsehood. Allah the Exalted has said about them:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا

"[They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

[*Surah al-Kahf* (18): 104]

They lose their religion by turning away from the truth. Allah, the Almighty, has said:

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

"And he to whom Allah has not granted light - for him there is no light."

[*Surah al-Nur* (24): 40]

¹ *Khurafat*: Superstitions, fables, legends, fairy tales, myths

It is strange that they narrate fables that are rejected by reason and thought. What follows are a random selection of strange tales, out of the many thousands upon which the Bareilawis have founded their religion.

The Story of Madyan b. Ahmad

Ahmed Raza Bareilawi told this myth: 'My chief Madyan b. Ahmad al-Ashbuni was once performing ablution. He took off his shoe and threw it towards the east. After a whole year a man came to him with that shoe.' He said, 'My spiritual guide, my daughter was in the wood. An evil man tried to harm her. My daughter did not know the name of my spiritual guide. She then called: 'O spiritual guide of my father! Take care of me.'" As soon as she spoke his name and asked for relief, this shoe appeared suddenly, struck the evil man on the head, and thus my daughter was saved.¹²

The Story of Muhammad al-Hanafi

He narrated a similar legend about Ibn Muhammad al-Hanafi: 'One of his apprentices was on a journey. Some thieves assaulted him. He called out: 'O my Chief, Muhammad Hanafi take care of me.'" As soon as he invoked his name a shoe came flying out of nowhere and struck the thief on the chest and rendered him unconscious. Thus the apprentice of Sayyid al-Hanafi was saved.¹³

The Power and authority of the Saints

He concocted another myth: 'A man was begging at the door of a person's shop, and asked him for a rupee. The shopkeeper refused. The beggar said to him: 'Give me otherwise I shall overturn this shop.'" The people gathered around him. A man with inner light in his heart passed by and said to the shopkeeper: 'Give him a rupee; otherwise he

¹² '*Anwar al-Intibah*', Vol. I, p.182

¹³ Ibid. p.181.

will overturn this shop.' The people said to him: 'O saint, he is an ignorant man acting against the *Sharia*. How can he do it?' The saint replied: 'I observed his heart and found it vacant. Then I looked at the inner self of the saint, and also found it vacant. But I reflected and observed the spiritual guide of the saint. I found him a great sage with the power of disposition. I saw him standing there so that if this beggar said anything he would overturn the shop of the shopkeeper.'⁴

The disappearance of the Throne from its place

Another imaginary tale went: 'A man visited Bayazid al-Bistami and found him looking at the heavens. His eyes were overflowing with blood. He said to him: O my Chief, what is this? He replied: I went to the Throne, and covered the whole earth by one pace. Suddenly, I saw the Throne opening its mouth in search of the Lord, like a hungry wolf. I was astonished and shrieked: 'This is a strange thing. *Al-Rahman* (the Merciful) is informing us that He is seated on the Throne with full power and authority. I have come to you in search of it and found you in this condition. The Throne replied; What Allah, the Almighty, has told me is: 'O Throne, if you desire to find me, ask for me in the heart of Bayazid.'⁵

The beasts of prey fear and obey them

Ahmed Raza Bareilawi narrated this fiction: "Two scholars visited a saint of Allah and prayed behind him. He did not recite the Qur'an in a measured tone (*tartil*), nor did he pronounce the letters properly according to the science of recitation. In their minds they questioned the calibre of a saint who did not know how to recite the Qur'an. The saint knew what they were thinking but kept silent. The scholars then went to the river to take a bath. They took off their clothes and placed them on the river bank. A lion came by, gathered up their garments and sat on them. They waited for its departure so that they could

⁴ Mustafa Raza (ed.), *Malfuzat li mujaddid al-Mi'at al-Hadira*, p.189.

⁵ Muhammad Khalil (ed.), *Hikayat Ridwiyya*.'

come out. But it did not leave. The saint found out and hastened to the lion. He grabbed it by the ear and slapped it on the right cheek. It turned its face away. He then slapped its left cheek. It then turned towards the left. He said: "Do you venture to harm our guests? Run away." It promptly turned its back and ran away. He said to them: 'You straightened your tongue (referring to their knowledge of reciting the Qur'an) and we have straightened our hearts. This was a refutation of what they had previously thought.'⁶

The Brazen story

Ahmed Raza Bareilawi related this outrageous story: 'My spiritual guide Ahmad had two wives. He was one of the apprentices of "Abdul 'Aziz al-Dabbagh. Once he said to him, 'Sajalmasi what is the matter with you that you had sexual intercourse with your wife when your other wife was awake?' He replied: 'My Chief, she was not awake, but was asleep.' He said, 'No, she pretended to be asleep, but actually she was not sleeping.' He asked, 'How did you know that, my Chief?' His spiritual guide said to him, 'Was there another third bed?' He said, 'Yes'. He said, 'I was on that bed'".⁷

The spiritual guide sleeps close to the apprentice and his wives, in the same room. He keeps watch over them, including their sexual intercourse. He also keeps an eye on his other wife...

How does one reconcile these stories with the Qur'anic advice to lower the gaze? According to the presumption of these people, the divine saints looked at things forbidden by the *Shari'a*, slept among non-*mahram* women, and witnessed carnal actions, and then disclosed what they had seen.

⁶ Ibid., quoted from '*al-Malfuzat*', p.110.

⁷ Ibid., quoted from Ibid., p.55

The spiritual guide accompanies his apprentice in the grave

Ahmed Raza said: 'From this incident it is inferred that the spiritual guide does not forsake his apprentice at any moment, as al-Sha'rani has said in '*al-Mizān*.' The master-jurists and the *Sufis* intercede for their followers; they keep watch over them at the time of their demise, at the moment of questioning by *Munkar* and *Nakir* in the grave, at the time of rising from the graves, assembling on the day of resurrection, at the reckoning balance (*al-Mizān*), and the bridge over Hell (*Sirat*). They are not unmindful of them at any time or place.'⁸

A wicked story

Ahmed Raza Bareilawi narrated another tale in '*Malfūzat*.' The story goes: 'Religious fairs and celebrations were held at the grave of Sayyid Ahmad al-Badawi al-Kabir for three days on his birthday. The people used to assemble annually at his grave. Among those who attended these ceremonies regularly was 'Abdul Wahhab al-Sha'rani. All of a sudden he saw a slave-girl. Instantly he was captivated by her. He went to the grave and Sayyid al-Badawi called him: "Abdul Wahhab did you like that slave-girl? He replied in the affirmative. The resident of the grave said, "You have done well, and I have donated her to you." Al-Sha'rani was astonished. After a short while the merchant who owned the slavegirl offered her to the grave as an oblation.'⁹ The Shaykh inspired the attendant of the grave to present the slave-girl as a gift to "Abdul Wahhab. But he delayed until Sayyid al-Badawi called him saying: 'Why this delay now 'Abdul Wahhab? Take her to such and such

⁸ '*Hikayat Ridwīyya*'; annotations by Muhammad Khalil al-Barakati, p.55. Annotations on '*al-Istimda'*' by Mustafa Raza, p.35.

⁹ Do these vows, offerings and presenting the slave-girls to the tombs as a gift differ from those of the pagan days? The divine *Shari'a* was sent down to obliterate them. Is there any difference between these offerings and those presented by the Hindus and the Magians to their deities and idols?

apartment¹⁰ and fulfil your need."¹¹

The saints possess the knowledge of the unseen

Ahmed Raza Bareilawi even claimed that the Shaikhs' disciples have knowledge of the unseen. In support of this is a tale narrated by Ahmed Raza Bareilawi himself: 'My Chief Sayyid Sharif Muhammad was an eminent scholar and a great personage. Once he saw Nasir al-Din Mahmud Chiragh Dehlawi on his horse. He hastened to him and kissed his knee. The latter said to him: 'Go lower, Sharif.' Sayyid Muhammad then kissed his foot. His Shaikh said to him: 'Go even lower.' So he kissed the hooves of the horse. Then the Shaikh said to him: "Even lower." Sayyid Muhammad then stepped backwards and kissed the ground touched by the hooves of the horse. The people were surprised and said, 'A great Chief like Sharif Muhammad kissed the knee of his Shaikh, but he was not pleased. Then he kissed his foot, but he was still not satisfied. He kissed the hooves of his horse; yet he was not pleased. At last he kissed the ground in front of him.' Thereupon Sayyid Muhammad said: "The people do not know what my Shaikh has conferred on me by these kisses. When I kissed his knee, human nature (*nasut*: material world) was disclosed to me. When I kissed the hooves of his horse, the sphere of the power of Allah (*Jabarut*) was illuminated to me. And when I kissed the ground, the divine sphere (*lahut*), appeared to me."¹²

Allah the Exalted has said about such people:

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ
بِالْهُدَىٰ فَمَا رَاحَتِ يَدُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

"These are they who have bartered guidance for error: but

¹⁰ Are the apartments constructed near the tombs for this purpose - to fulfill forbidden desires? Are the fairs and celebrations held at the graves for this purpose? Are the men and women exhorted to visit them for this end?

¹¹ 'Malfuzat al-Bareilawi', pp.275-276.

The Bareilawi is considered the religious reformer of the last century by this sect.

¹² 'Hikayat Ridwiyya', quoted from 'Malfuzat al-Bareilawi', pp.63-64.

their traffic is profitless, and they have lost true direction."

[*Surah al-Baqarah* (2) : 16]

The saints are alive as the Prophets are alive in their graves

They hold that the saints are alive as the prophets are alive in their graves. Death does not occur to them except for a few moments like the twinkling of an eye. Then their souls are returned to them and they relive this worldly life with their bodies. They hear, respond, stand, sit, sleep and wake.

When these people are asked to bring proof, they say: "Shaikh Ahmad b. al-Rifa'i used to convey annually his greetings to the Prophet (ﷺ) through the pilgrims. When he himself visited his grave, he stood in front of it and recited the following verses: 'I used to send my soul when I was far away from you. It kissed the ground on my behalf. It was my representative. Now I have personally come to you. Extend your hand so that my lips have the pleasure of kissing it.'"

It is said that the hand of the Prophet (ﷺ) came out and he kissed it.¹³

The saints know about this world even after death

The proof of this is as follows: "Abdul Wahhab al-Shar'ani regularly attended the death anniversary of my Chief Ahmad al-Badawi al Kabir. Once he was delayed by two days in attending the anniversary. The attendants at the grave saw that Sayyid al-Badawi removed the screen repeatedly and asked whether his apprentice had arrived.¹⁴ When Abdul

¹³ Al-Bareilawi, '*Abarr al-Maqal*', included in: '*Majmuat al-Rasail*', p.173.

¹⁴ An old proverb goes: A liar has no memory. This anecdote is the best proof of it, as it implies contradiction. They hold that the saints possess the knowledge of the unseen. Why did he not know his attendance and travelling to him? Why was he compelled to ask the attendants of his grave about his visit? The last part of this anecdote contradicts its earlier part.

"And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all." (*Surah al-Najm* (53): 28).

Wahhab al-Shar'ani finally arrived the attendants of the grave informed him of what had transpired. Abdul Wahhab said: 'Is my Chief aware of my visit to his grave?' They replied: 'It is he who has said: 'Whoever intends to pay a visit to my grave while he is at his home, no matter how far away he is, I know his intention, and I accompany him till he reaches my grave.'"¹⁵

Ahmed Raza Bareilawi related from his Chief Abu Sa'id: "A poor man died. I went down in his grave, opened his shroud and placed his head on the earth so that Allah might show mercy to him for his poverty. The poor man opened his eyes and said: Abu Ali, you disgrace me before the one who pampers me? I was astonished and said: My Chief, are you alive after death? He said: I am alive and everyone who loves Allah is alive. I will help you tomorrow, by my honour."¹⁶

Another story goes: 'A woman died, and was shrouded and buried. She appeared to her son in a dream and said: My shroud has become old, and I am ashamed of visiting my friends in it. On the third day after today, so and so will come to us. When he is shrouded, put a new and good shroud for me.'¹⁷ When the morning came, her son investigated about that man and found that he had no disease. He was in good health. But on the third day he died. The woman's son hurried to get a new, costly shroud, which he put with the shrouds of the man saying: Give this to my mother. When he slept at night, his mother appeared in his dream and said: 'May Allah bless you for it. You have sent me a new shroud.'¹⁸

¹⁵ AI-Bareilawi, '*Malfuẓat*', p.275.

¹⁶ Ibid., pp.243-244

¹⁷ Allah says: "Indeed, Allah [alone] has knowledge of the Hour and sends down rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted." nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily, with Allah is full knowledge and He is acquainted (with all things)." [*Surah Luqman* (31) : 34]

But these people believe the reverse is true. According to them even the dead have knowledge of these things.

¹⁸ Bareilawi, '*Malfuẓat*', p. 275.

Returning to this world after death

Two blood brothers were killed in the way of Allah. They had a third brother. On the day of his wedding ceremony, they attended the celebrations. He was surprised at their presence. They said: "We have been specifically sent to participate in these celebrations." They became the guardians in marriage and then returned to their place."¹⁹

Ahmed Raza Bareilawi related another tale: 'Our Chief Abu Sa'id al-Khazzaz narrates: I was in *Makkah al-Mukarrama*. I saw a dead young man at the gate of Banu Shayba. He turned to me smiling and said: "Abu Said, do you not know that the friends of Allah remain alive, even though they die? They shift from one territory to another."²⁰

Shifting of the dead from one grave to another

One of the Bareilawis reported: "A righteous woman died in Jaunpur (a city in India). An impious man died in *Madinah al-Munawwarah* and was buried in *al-Baqi*. The righteous woman transported herself from Jaunpur to *al-Baqi* and the body of the man moved in the opposite direction. The people witnessed this incident with their own eyes."²¹

The power of the saints to revive the dead

An example of this goes: 'Once my Chief Ahmad Jan was passing along a road, when he saw an elephant lying there dead. People had gathered around it. He approached it and said: "Its trunk and eyes are sound. Its forelegs and hind legs are also in sound condition. How did it die?" Just as he spoke, the elephant began to stir and stood up alive."²²

¹⁹ Al-Bareilawi, '*Hikayat Ridwiyya*'; quoted from '*Anwar al-Intibah*'; p.116.

²⁰ '*Akham qubur al-Muminin*'; included in '*Majmuat al-Rasail*'; Vol.2, p.243, under the heading: The Prophets, martyrs, and saints are alive with their bodies along with their shrouds.

²¹ Ahmadyaar Khan, '*Mawaiz Naimiyya*', p.26.

²² '*Hikayat Ridwiyya*'; quoted from '*Malfuzat al-Bareilawi*'; p.53.

Once Shaikh 'Abdul Qadir Jilani looked angrily at a kite, it fell down dead. He then touched it, and it flew again.²³

The saints and the river

Two saints lived on opposite banks of a river. Once, one of them prepared a pudding and wished to send it to the saint on the other bank. He said to his servant: 'Take it to that friend of ours.' The servant replied, 'How can I cross the river? I have no boat.' He said, 'Go to the river and say to it: "I have come from a person who never had intercourse with his wife." The servant was astonished, for the saint had children. He acted in accordance with the order and went to the river. He said what he had been ordered to say. The river split and he passed through it safely. He presented the pudding to the other saint who ate it, blessed him and said, 'Convey my greetings to your master.' The servant said: 'I shall convey your greetings to him when I reach there. But how can I reach him, for a river lies between him and me?' He said, 'Go to the river and say to it: 'I have come from a person who did not take meals for thirty years.' The servant was surprised, for he saw him eating the pudding. But as soon as he conveyed his message to the river, it split again allowing him to return home.²⁴

Saved from drowning

'One of the disciples of Yahya al-Muneyri fell into the sea. He was about to drown when Khidr (peace be upon him)²⁵ appeared to him and said: 'Place your hand in my hand; I shall save you from drowning. The disciple said: 'No my Chief. My hand is in the hand of al-Muneyri.

²³ Ibid., p.71; al-Ridwi, '*Baghi Firdaus*', p.27.

²⁴ '*al-Hikayat al-Ridwiyya*', quoted from '*Malfuzat al-Bareilawi*', p.53.

²⁵ *Khidr*: He was the companion of Prophet Musa, it is said that he was a Prophet or righteous servant - however the majority are of the opinion that he was a Prophet. This is because the realities behind his actions can only be known through revelation and because a person does not learn or follow except one who is above a Prophet. His name and life are discussed by ibn Kathir. Refer to '*Tafsir al-Qurtubi*' [11/16] and '*al-Bidayah wan Nihayah*' [1/355].

I will not leave it, nor will I go to another person besides him. So Khidr (peace be upon him) disappeared and al-Muneyri came, took him by the hand, and rescued him from drowning.¹²⁶

The bare-footed saint

Another tale goes: 'Bishr *al-Hafi* did not wear sandals. Hence, he was called *al-Hafi* (barefooted). The animals did not urinate or defaecate on the roads along which *al-Hafi* used to pass, out of respect for him. One day when a man saw dung and urine on the road along which *al-Hafi* used to pass, he said: 'We belong to Allah, and to Him we shall return.' He was asked why he uttered these words. He said, 'This indicates that *al-Hafi* has died.' On enquiry, it was proved to be true.'¹²⁷

The saints stop the punishment of the grave

'Sayyid Ismail al-Hadrami passed by a grave. He said to Imam Muḥī al-Din al-Tabari, who was with him, 'Do you believe that the dead talk to the living?' He replied, 'Yes, I believe in that.' Then he said to him, 'The inmate of this grave said to me, 'I belong to the companions of paradise.' He then stood over other graves and kept on weeping till the sun rose and it became daylight. He laughed and said, 'You belong to them.' He was asked what had happened. He said, 'The inmates of these graves were being tortured. So I began to weep and intercede for them till my intercession was accepted, and the torture was removed from them. In a corner there was a grave to which I did not pay heed. I heard a woman saying: 'Why have you deprived me of your intercession and I am among them? I was a singing girl. You interceded for them, but why did not intercede for me?' I laughed at her speech and told her she belonged to them. The punishment was lifted from her.'¹²⁸

¹²⁶ '*Malfūẓat al-Bareilawī*', Vol.11, p.164.

¹²⁷ '*Hikayat Ridwīyya*'; p.172.

¹²⁸ Ibid. quoted from '*Malfūẓat al-Bareilawī*', pp.57-58.

The saints admit the companions of Hell to Paradise

Ahmed Raza Bareilawi has written: 'A young man was sitting in the assembly of Ibn Arabi. He began to weep. Ibn Arabi said to him, 'What has caused you to weep?' He replied, 'I have become aware that my mother is being punished and the angels are carrying her to hell.' Ibn Arabi thought, 'The reward of some supererogatory worship was in stock with me. I resolved to donate that reward to her.' Then the young man began to laugh. He was asked, 'What happened? You stopped weeping and started laughing?' He replied, 'I saw that the angels of punishment had left my mother and the angels of mercy had carried her to paradise instead of hell.'²⁹

Walking on water

Ahmed Raza Bareilawi related: 'My Chief, Bayazid al-Bistami, stood at the bank of the Tigris River. He began to walk on water as he did on the earth. A man saw him and started to walk behind him, while reciting his name. When he got closer, he heard the Chief mentioning Allah's name. The man did the same but began to sink into the river. Bayazid turned to him and urged, 'My name, my name.' The drowning man said, 'I heard you invoking Allah's name so I also mentioned His name.' The drowning man called out the name of Bayazid, and was saved from being drowned. He began to walk on water as if walking on the road.'³⁰

The thief

This chapter ends with a story from Ahmed Raza Bareilawi: 'A Gnostic was seeking a spiritual guide, to no avail. One night he said to Allah the Exalted, 'By Thy honour, and by Thy grandeur, I shall swear an allegiance to the first person I meet after sunrise tomorrow. When the

²⁹ Ibid., p.48

³⁰ Ibid, pp. 52-53.

morning came, he stood by the road, waiting for the first person to pass by. Presently a thief carrying stolen goods came by. The Gnostic took him by the hand and remarked, 'Extend your hand I shall swear allegiance to you.' The thief was surprised and tried to run away. But he could not escape and was compelled to say, 'O Shaikh, what do you want with me? I am a notorious thief and burglar. These are stolen goods on my shoulder.' The Gnostic said to him, 'whatever the matter may be, I have sworn by Allah that I shall swear allegiance to the first person I meet in the morning. You are the first man I have met. I shall not leave you unless you accept the oath of allegiance from me.' When Khidr (peace be upon him) saw this incident and found him sincere in his search for a spiritual guide, he stepped forward and conferred on the thief all the ranks and degrees of sainthood and Gnosticism. He caused him to pass through all the stations. He then ordered the Gnostic to swear allegiance to him.³¹

These stories indicate that the Bareilawis have stripped Allah of all power, knowledge and authority. His powers have been transferred to saints and righteous men. Allah the Exalted says,

ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَن أَهْتَدَىٰ ﴿٣٠﴾

"That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided."

[*Surah al-Najm* (53): 30]

Allah the Most High says,

أَرَأَيْتَ
مَنِ اتَّخَذَ إِلَهَهُ هَوْنَهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾
أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا
كَآلَاتُ نَعْمٍ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾

³¹ Ibid. pp.71-72.

"Have you seen the one who takes as his god his own desire? Then would you be responsible for him? Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way."

[*Surah al-Furqan* (25): 43-44]

APPENDIX ONE

NOTES ON THE EVILS OF INNOVATION

The *Deen* is Complete

Allah says,

الْيَوْمَ أَكْمَلْتُ لَكُمْ
دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

“This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.”

[*Suratul-Ma'idah* :3]

This verse embodies a clear statement that the religion has been completed and so has no need of addition and deletion, and our noble Messenger (ﷺ) said,

“There is nothing that Allah ordered you with except that I have ordered you with it, and there is nothing that Allah forbade you from except that I have forbidden you from it” (al-Bayhaqi and others)

And he (ﷺ) said,

“There is nothing that will take you closer to paradise but that I have enjoined it upon you, and there is nothing that will take you closer to hell but that I have warned you from it.” (*Musnad ash-Shafi'i* and others)

So the Prophet Muhammad (ﷺ) fulfilled the trust placed upon him by Allah completely, explaining the religion to the people in its inward and outward form, making clear the lawful from the prohibited, the encouraged from the discouraged, even to the extent that he taught us the manners of going to the toilet, the manners of having sexual relations with our partners etc.

Allah says in His Book,

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

“and We have revealed to you a Book explaining everything.”

[*Suratul-Nahl* :89]

and He says,

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

“We have neglected nothing in the Book.”

[*Suratul-An'am* :38]

So in the Qur'an is explained the principles of the religion, *Tawhid* in all its various categories, even to the extent that it teaches us the manners of sitting in circles, visiting other peoples houses, the correct clothing etc.

The Importance of sticking to the Sunnah

Allah says,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed you have in the Messenger of Allah an excellent example for the one who hopes in Allah and looks to the Last Day.”

[*Suratul-Ahzab* :21]

The Messenger of Allah (ﷺ) said,

“I have left behind me two things, if you cling to them you will never go astray. They are the Book of Allah and my Sunnah.” (al-Hakim)

And he (ﷺ) also said,

“...and you will live to see great difference, so cling to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me, even if it be with your teeth.” (Bukhari)

The *Tabi'i*, the Imam, az-Zuhri commented,

“clinging to the sunnah is to be saved, as Imam Malik said, 'like the Ark of Noah', he who embarked upon it was saved, and he who did not was destroyed.” (al-Darimi)

In these narrations is clear evidence that the way of salvation and safety is to closely follow the Sunnah of our Prophet (ﷺ), and not to deviate from his path, not accepting the guidance of another individual, nor accepting a corrupted form of the Sunnah. Allah says, “and whosoever contends with the Messenger after guidance has been made clear to him, and follows a way other than the way of the believers, We shall leave in the path he has chosen, and land him in Hell,

what an evil destination!" [Surah al-Nisa' 4: 115]

The *Sunnah* shall become corrupted

We are taught in the revelation that the *Sunnah* shall become corrupted and this corruption would become the norm, so much so that the people who follow the *Sunnah* would become as strangers, and those that call to purifying the *Sunnah* would be slandered and reviled.

The Prophet (ﷺ) said,

"Islam began as something strange, and it shall return as something strange as it began. So *Tuba* (a tree in paradise) to the strangers." It was asked, "who are the strangers?" He replied, "those that purify and correct what the people have corrupted of my *Sunnah*." (Tabarani in *al-Kabir* [6/202])

And this corruption is none other than innovation, introducing into the pure religion of Allah new ways of worshipping Him that He has not taught, blemishing His religion with our whims and desires, something that Allah Himself condemns,

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

"or do they have partners that legislate some religion which Allah has not given permission for?"

[Suratash-Shura :21]

The Companion, Abdullah ibn Mas'ud laments,

"how will it be when the trials overcome you, in which the young grow old and the old grow senile. And the people take the *bid'ah* as the *Sunnah*, and when it changes they say: the *Sunnah* has changed. It was said: when will this be

O Abu Abdul Rahman? He replied: when your speakers are many and your scholars are few, and the wealthy ones are plenty and the trustworthy ones are few.” (al-Darimi)

How true this statement is today, that the innovations have become so widespread in the religion that the people have taken then to be the Sunnah. And when the true scholar speaks out against these innovations he is labelled as a '*wahhabi*' by the people because to them it seems that he is changing the Sunnah. To Allah we complain of the ignorance of our times!

Only Allah has the Right to tell us How to Worship Him

Allah says,

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

“Follow that which has been revealed to you from your Lord, and do not follow as friends and protectors other than Him.”

[*Suratul-A'raf* :3]

From the *tafsir* of this verse we learn that this verse is a categorical statement that the privilege to tell people how to worship Allah belongs to Allah Alone. And how could it be otherwise when the true meaning of *ibadah* is to worship Allah in a way which He is Pleased with and not according to our desires,

وَمَن أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى

“and who is more astray then the one who follows his own whims and desires devoid of revelation.”

[*Suratul-Qasas* :50]

In this regard the Prophet (ﷺ) said,

“I warn you of the newly invented matters (in the religion), and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire.” (an-Nasa'i)

And he (ﷺ) used to say at the beginning of his lectures,

“....and the best speech is the Speech of Allah, and the best guidance is the guidance of Muhammad (ﷺ), and the worst of all affairs are the newly invented matters (in the religion).” (Muslim)

And he (ﷺ) commanded us,

“Whosoever does an action which we have not commanded then it must be rejected.” (Muslim)

And again,

“Whosoever introduces into this religion of ours that which is not part of it then it must be rejects.” (Ahmad)

'And in this hadith is a clear evidence that every action which is not legislated in the *shari'ah* must be rejected' [*Jami al-Ulum* of ibn Rajab 1/120]

So every *bid'ah* that is introduced in the religion has to be rejected because only Allah and His Messenger (ﷺ) have the right to legislate in the *Shari'ah* of Islam.

Hence in the light of what has preceded we can now give the formal *Shari'ah* definition of *bid'ah*:

“a newly invented way (in beliefs and actions) in the religion, in imitation of the *Shari'ah*, by which nearness to Allah is sought, not being supported by any authentic proof, neither in it's foundations nor in the manner in which it is

performed.” [al-I'tisam 1/231 of ash-Shatibi]

And in what has preceded is ample evidence for any fairminded Muslim that all *bid'ah* is blameworthy, and in fact a major sin. But unfortunately the Muslims are in such a state today that the words of Allah and His Messenger (ﷺ) are no longer enough to convince them and certain groups of people have come up with belief that has no grounds in the Sunnah. The believe in '*bid'ah hasanah*', i.e. a good *bid'ah*, meaning that a scholar can introduce a new action of worship in Islam which can be considered to be good as long it does not contradict any of the principles of Islam. So we resort to the sayings of the Companions and the Imams to illuminate the road ahead of these people.

The Sayings of the Companions

Abdullah ibn Umar (*radi-Allahu 'anhu*) states,

“every innovation is misguidance, even if the people regard it as good.” (al-Darimi)

This narration is enough to demolish the concept of '*a good bid'ah*', for you have amongst the most knowledgeable companions of Muhammad (ﷺ) saying the exact opposite. So who do you choose to follow, ibn Umar or these modern day Shaykhs and Mullahs who are Imams of their own whims and desires.

Abdullah ibn Abbas (*radi-Allahu 'anhu*) said,

“do not sit with the people of innovation, for verily their sittings are a sickness for the hearts.” [*ash-Shari'ah* pg 65 of al-Ajurri (d.360)]

Mu'adh bin Jabal (*radi-Allahu 'anhu*) used to say, whenever he sat in a circle of knowledge,

“...and I warn you of what is innovated, for all that is

innovated is misguidance.” [*ash-Shari'ah* pg.55, also Abu Dawud with similar wording]

Abdullah ibn Mas'ud (*radi-Allahu 'anh*) said,

“follow the Sunnah of Muhammad and do not innovate, for what you have been commanded is enough for you.” [al-Darimi]

Hudhayfah bin al-Yaman said,

“every act of worship that the Companions did not do, do not do it.” [Abu Dawud]

Is this not enough? That the Companions tell us to follow the way of Muhammad (ﷺ) and not to make up new ways of worship?

“Whomsoever Allah guides to the truth, none can misguide him, and whomsoever Allah misguides, none can guide”! [Muslim]

The Sayings of the Second and Third Generation Scholars

Hasan al-Basri said,

“Do not sit with the people of innovation, do not debate with them or listen to them” [al-Darimi 1/121]

Abul Aliyah said,

“Learn Islam. Then when you have learned Islam, do not turn away from it to the right or to the left. But be upon the Straight Path and be upon the Sunnah of your Prophet and that which his Companions were upon...And beware of these innovations because they cause enmity and hatred amongst you, but stick to the original state of affairs

that was there before they divided.” [*al-Hiyya* of Abu Nu'aym 2/218]

Sufyan ath-Thawri,

“innovations are more beloved to Satan than sin. Since a sin may be repented from but an innovation is not repented from” [*Sharh Usul I'tiqad* of al-Lalika'i (d.414) no.238]

This is because the innovator believes that he is doing something good and therefore sees no need to repent.

He also said,

“...so cling to the original state of affairs” [*al-Hiyya* 6/376]

meaning stick to the Way of Muhammad (ﷺ) and his Companions.

Imam al-Awza'i said,

“Patiently restrict yourselves to the sunnah, stop where the people stopped, say what they said, avoid what they avoided. Take to the path of the *salaf*, for indeed what was sufficient for them was sufficient for you.” [*ash-Shari'ah* pg. 58]

Ibrahim al-Masayrah said,

“He who honours an innovator has assisted in the demolition of Islam.” [*Sharh Usul I'tiqad* 1/139]

The Sayings of the Later Imams

Imam Abu Hanifah said,

“Stick to the narrations and the way of the *salaf*, and beware of the newly invented matters for all of it is innovation.” [*Sawnul Muntaq* of as-Suyuti pg.32]

Imam Malik said,

“He who innovates an innovation in Islam regarding it as something good, has claimed that Muhammad (ﷺ) has betrayed his trust to deliver the message as Allah says, *'this day have I perfected for you your religion'*. And whatsoever was not part of the religion then, is not part of the religion today.” [*al-I'tisam*]

He also said,

“How evil are the People of Innovation, we do not give them *salam*.” [*al-Ibanah* of ibn Battah (d.387) no.441]

Imam Ahmad said,

“The fundamental principles of the Sunnah with us are:....avoiding innovations and every innovation is misguidance” [*Usul as-Sunnah* of Imam Ahmad pg.1]

Imam Bukhari said,

“I have met more than a thousand scholars....(then he mentioned the names of the more prominent in each of the lands that he travelled in)...and I found that they all agreed on the following points:....they all used to prohibit *bid'ah* - that which the Prophet and his Companions were not upon.” [Imam Bukhari's article on belief as quoted in *Sharh Usul I'tiqad* 1/170. From amongst the scholars he met were: Ahmad bin Hanbal, Abu Ubaid al-Qasim, ibn Ma'een, ibn Asim, ibn Abi Shaybah....]

As for the narrations from Imam ash-Shafi'i in which he categorises *bid'ah* into two, then it is weak as all of its chains of narrations depend upon unknown narrators, and even if it were authentic then it would be understood in the linguistic sense as explained by ibn Rajab and others.

It is important to know that the early Imams were prolific in writing and warning against *bid'ah*, and even today exist a number of books from them dealing just with this topic. Amongst them: *al-Bid'ah* of al-Qarnushi, *al-Bid'ah* of ibn Waddah, *al-I'tisam* of ash-Shatibi and many more. So once this topic becomes clear, a truth that none can deny, then know that all these innovations in the religions are a clear denial of the above mentioned verses and ahadith, for none were done by the Companions.

So I leave you with the hadith of the Prophet (ﷺ),

“....so he follows my sunnah has been guided, and he who follows the innovations has been destroyed.” (Ahmad)

The Arguments of the misguided

Know that every example that the misguided bring from the actions of the Companions to prove their belief of a 'good innovation', is invalid and it just shows their weak understanding of the *Sunnah* of Muhammad (ﷺ), for all of these examples have a clear basis in the *Shari'ah*, or occurred due to necessity, or from *ijtihad*. *Insha'allah* I will mention a few of their arguments.

When Umar (*radi-Allahu 'anhu*) was caliph, he collected the Muslims to pray in congregation for *tarawih* prayers and said, “*what a good bid'ah this is*” (Bukhari), Evidence is derived from this for '*bid'ah hasanah*' but of course they have misunderstood the true intent of Umar which can be clearly understood if one were to quote the context of this narration.

When the Prophet (ﷺ) first prayed *tarawih*, the Muslims used to pray *tarawih* individually or in small groups, and then for three nights they prayed in one congregation behind the Prophet (ﷺ), and after this he stopped them doing so by saying, “I feared that it would become obligatory upon you.” So after this again, the Muslims would pray individually or in small groups, and they remained like this throughout the

rule of Abu Bakr and the beginning of the rule of Umar. Then Umar came to the *Masjid* and saw the Muslims praying in small groups and so gathered them as one *jama'ah* to pray behind Ubayy bin Ka'b and Tamim ad-Dari and stated the above phrase. This context is reported in Bukhari, the Muwatta and others.

Firstly: how can the action of Umar be considered to be new when the Prophet (ﷺ) did it in his lifetime. Not only that but the Muslims were also in the habit of praying in small groups as well. Hence the praying of *tarawih* in *jama'ah* was well established in the Sunnah and the practice of the *Sahabah*?

Secondly: The Prophet (ﷺ) gave the reason why he stopped the congregational prayer, for the revelation was still descending, and he feared that praying in obligation might become obligatory upon his nation, and that this might lead to hardship for them. After the death of Muhammad (ﷺ) revelation ceased so this fear was no longer present. Hence Umar (*radi-Allahu 'anhu*) reinstated the congregation during his rule because he knew his action could not be made obligatory upon the ummah.

Thirdly: all the companions agreed to this action of Umar (*radi-Allahu 'anhu*), there was a consensus (*ijma*) on this. And the scholars of *usul* have stated that a consensus cannot occur except when there is a clear text for it in the *Shari'ah*.

Fourth: So how do we understand this statement of Umar, "what a good *bid'ah* this is" when this action that Umar called a *bid'ah* was done by the Prophet (ﷺ)? *Bid'ah* here can only be understood in its linguistic sense and not in its *Shari'ah* sense i.e. when Umar said this he did not mean it in the legal sense that we may understand it today. For how many are the words that mean one thing in the language, but another thing in the *Shari'ah*! The linguistic sense is: something new, because praying in one congregation was not present in the rule of Abu Bakr and the earlier period of his own rule.

Hence Abu Yusuf said,

"I asked Abu Hanifah about the *tarawih* and what Umar did and he replied, 'the *tarawih* is a stressed Sunnah, and Umar did not do that from his own opinion, and neither was there in his action any innovation, and he did not enjoin it except that there was a foundation for it with him and authorisation from the Prophet...' ['*Sharh Mukhtar*' as quoted from in '*al-Ibda*' (pg. 80) of Shaykh Ali Mahfuz]

The hadith,

"Whosoever starts in Islam a good practice (*sunnah*), he gets the reward of it and the reward of all those that act on it. And whosoever starts in Islam an evil practice (*sunnah*), he gets the evil of it and the evil of all those that act on it." (Muslim)

The evidence they derive from this is that people can invent new practices in Islam that are either good or bad. But were they to take this hadith in it's full context then it would not be possible to infer such a thing.

The context of the hadith states that a group of poor people came to the Prophet (ﷺ) so he asked those around him to give charity, but no-one came forward - so much so that signs of anger could be discerned on the face of Muhammad (ﷺ), so one of the companions stepped forward and gave charity and then the Prophet (ﷺ) mentioned the above statement.

Firstly: the word *sunnah* used in the hadith must be understood in its linguistic sense (i.e. practice) not its *shari'ah* sense (i.e. the life example of Muhammad (ﷺ)) because otherwise it would imply that there is something bad in the *sunnah*.

Secondly: This companion who gave charity, did not do anything new, for giving charity had been legislated from the very early

days of Islam as the *Makki Surahs* prove, rather he was simply implementing an already legislated matter. So the statement of the Prophet (ﷺ), 'a good *sunnah*' was said at a time when the people were reluctant to give charity, so one man gave it and then others followed him - i.e. he **RENEWED** a *Sunnah* that was being neglected - this is the meaning of 'good practice' - renewing an already existing *Sunnah*.

Hence we do not stick just to the specific occurrence in the hadith, but we generalise its intent as its wording is general as is established in *usul*. The intent of this hadith is renewing the *Sunnah* at a time that it has been neglected. This is why the early scholars of Islam included this hadith under chapter heading such as, "the reward of the one who renews the *Sunnah*." [as done by the 4th century Imam al-Lalika'i in his encyclopaedic work detailing the belief of *Ahlus Sunnah*, '*Sharh Usul I'tiqad Ahlus Sunnah wal Jama'ah*']

Thirdly: the meaning of 'bad *sunnah*' is to be understood in a similar vein, i.e. the one who renews an evil act will get its evil... and the Prophet (ﷺ) gave the example of the two sons of Adam one killing the other, so the one who killed got the sin of that action and the sin of all those that would kill in the future without their sins decreasing. And killing had been forbidden from the time of the first Prophet (*alayhimus-salam*) to the last (ﷺ).

Fourthly: the hadith uses the terms 'good' and 'bad', and from what has preceded it is clear that Islam has already defined in its totality all that it is good and bad, and if we were to say otherwise we would then be accusing the religion of incompleteness and deficiency. This is why Imam ash-Shafi'i rejected *Istihsan* (declaring something to be good that was not already done so by the *Shari'ah*) by saying, "whosoever declares something good has declared it part of the *Shari'ah*."

APPENDIX TWO

SOME OF THE SCHOLARS OF THE BAREILAWIS

Some of the Bareilawis early Scholars¹

- Mustafa Raza Khan²
- Hamid Raza Khan³
- Fazl-e-Haq Khairabadi⁴
- Abdul Aleem Siddiqi⁵

¹ See: *The Brehvies and Ahmad Riza Khan*, compiled by Muhammad Shakeel Khan, 2nd Edition

² Maulana Mustapha Raza Khan, commonly known among the bareilawi Muslims of the Indian sub-continent as "*Mufti-e-Azam Hind*" was born in Bareilly (India) in 1892. Also his father is, Ahmed Raza Khan (1856 - 1921), and grandfather, Moulana Naqi Ali Khan (d. 1880).

<http://www.sunnirazvi.org/masters/masters/mustapha.htm>

³ Hamid Raza Khan Qaadiri: was a bareilawi scholar and mystic of the Bareilvi movement. Qaaderi was born in 1875 (Rabi' al-awwal 1292 *Hijri*), in the city of Bareilly, India.

<http://www.taajushshariah.com/familyhistory/hujjatulislam.html>

⁴ Maulana Fazl-e-Haq Khairabadi (1797-1861) was one of the main figures of the Indian Rebellion of 1857. He was a philosopher, a poet, and a bareilawi religious scholar.

<http://ier.sagepub.com/cgi/content/abstract/43/1/77>

⁵ Maulana Shah Muhammad Abdul Aleem Siddique was born, on 3rd of April 1892 CE-1310 AH, in Meerut, India. <http://www.wimmauritius.org/manoorani.html>

- Syed Abdullah Shah Naqshbandi⁶
- Shah Ahmad Noorani Siddiqi⁷ - *Jamiat Ulema-e-Pakistan* and World Islamic Mission
- Abdul Wahab Siddiqi⁸ - United Kingdom
- Muhammad Karam Shah al-Azhari⁹
- Arshadul Qadri¹⁰ - Jamia Hazrat Nizamuddin Awliya'
- Sarfraz Ahmed Naeemi¹¹ - Lahore

Some of the Bareilawis present day Scholars

- Muhammad Akhtar Raza Khan,¹² Grand Mufti of India Aaal-e-Gaus - India

⁶ Abul Hasanat Sayyid Abdullah Shah Naqshbandi Qadiri was popularly known as Hadrat Abdullah Shah Sahib was of the Saint scholars among the masses of South India, particularly Hyderabad. More info here: <http://ziaislamic.com/English/default.php>

⁷ Shah Ahmad Noorani al-Siddiqui was the spiritual head of the Qadiri and *Chishti Sufi* orders and was born in Meerut, India. <http://www.wimnet.org/msan.htm>

⁸ Hazrat Pir Muhammad Abdul Wahab Siddiqi was born in Lahore, Pakistan (1942-1994) was a Bareilawi Muslim religious scholar and *Sufi* Master. He founded or co-founded a number of Bareilawi Institutions in the UK and established the *Hijazi Sufi* Order. The Sufis of Britain by Ron Geaves, Cardiff Academic Press, 1999 ISBN 978-1899025077

⁹ Muhammad Karam Shah al-Azhari (1918-1998) was a Spiritual Master of *Tariqa Chistiyya* and an bareilawi scholar from Pakistan who served as a Judge at the Federal Shariat Court of Pakistan and Shariat Appellate Bench of the Supreme Court of Pakistan. <http://www.zia-ul-ummat.com/>

¹⁰ Arshadul Qadri was born on 5 March, 1925 in Syed Pura District Balia of eastern Uttar Pradesh. His father, Abdul Latif was a noted graduate from Darul Uloom Hanafia, Jaunpur. <http://www.milligazette.com/Archives/01062002/0106200226.htm>

¹¹ Sarfraz Ahmed Naeemi, (February 16, 1948 - 12 June, 2009) was killed while leading an anti-Taliban campaign. He was a bareilawi cleric from Pakistan who was killed in a suicide bomb in Lahore, Pakistan on June the 12th of 2009. http://dailytimes.com.pk/default.asp?page=2009\06\13\story_13-6-2009_pg13_2

¹² Akhtar Raza is a bareilawi jurist, and currently Mufti of India. Raza was born on 23 November, 1943 (24 of Dhu al-Qi'dah 1362 Hijri), in the district of Saudagran in the city of Bareilly Shareef, India Ref: *Beeswee'n Sadi Me Ulama-e-Ablesunnat ki Adabi Aur Deeni Khidmaat* Page 510. See also: <http://www.taajushshariah.com/lifehistorycontents.html>

- Muhammad Imdad Hussain Pirzada¹³
- Ilyas Attar Qadri,¹⁴ *Dawat-e-Islami*
- Tahir ul Qadri,¹⁵ founder of *Minhaj ul-Quran* International
- Turab-ul-Haq Qadri¹⁶
- Ameen Mian Qaudri,¹⁷ *Barkatiya Silsilah*
- Ahmad Saeed Kazmi¹⁸
- Aboo backer Ahmad,¹⁹ All India *Sunni Jamiatul Ulama*, Kerala
- Mukarram Ahmad²⁰ Fatehpuri Masjid Delhi,

¹³ Muhammad Imdad Hussain Pirzada, was born in 1946 in Jhang, Pakistan. He is a shaykh in the *Chishti Nizami Sufi* Order. <http://www.mihpirzada.com/>

¹⁴ Maulana Muhammed Ilyas Attar Qadri was born in 1369 A.H. (1950 A.D.) in Karachi, Pakistan. His forefathers lived in the village of Kutayana in Junagarh, India. His parents migrated to Pakistan, after Pakistan's independence from the British rule. They initially lived in Hyderabad, Sindh province, Pakistan but later moved to Karachi. His father Abdur-Rahman was a disciple (*Murid*) in the *Qadiriyyah Sufi* Order. Ref: *Tazkira e Ameer e Able Sunnat* and *Ibtidai Halaat*. Dawat-e-Islami operates its own TV channel, Madani channel which broadcasts programmes 24 hours a day.

¹⁵ Muhammad Tahir ul-Qadri (born February 19, 1951) is a bareilawi Scholar from Pakistan. Tahir ul Qadri is the founding leader of *Minhaj ul-Qur'an* International, a worldwide organisation propagating bareilawi'ism. His lectures are broadcasted through out the bareilawis and Shi'ah satellite channels.

<http://www.islamicresearcher.com/shaykh-ul-islam>

¹⁶ Syed Shah Turab-ul-Haq Qadri is a scholar of the bareilawi school. Qadri was born in Hyderabad, India, and his family moved to Pakistan following the Partition of India. www.alahazrat.net www.rehmani.net

¹⁷ Ameen Mian Qaudri is the present caretaker of the *Khankah-e-Marehra Sharif of Barkatiya Silsilah*. Qaudri is the son of the *Sufi Absanul'ulema* the *sufi* of Marehra town in western Uttar Pradesh, India. <http://www.aulia-e-hind.com/dargah/Marehra.htm>

¹⁸ Hazrat Allama Syed Ahmed Saeed Kazmi was born at Mohalla Katkoi, Amroha (India) on Thursday, 13 March, 1913 (04 Rabi-us-Sani 1331 Hijri). Ahmad Saeed Kazmi is a bareilawi scholar and *Sufi* of international fame, living in Multan. <http://www.alahazrat.net/home.html>

¹⁹ Aboo bakacker bin Ahmed is the General Secretary of the All India *Sunni Jum Iyyathul Bareilawi Ulema*. He is a highly influential person among the Bareilawi's of the Kerala, India. <http://www.sheikhaboobacker.com/>

²⁰ Mufti Mukarram Ahmed, is an Indian bareilawi scholar. Maulana Mukarram Ahmed is Imam of the grand royal mosque at Fatehpuri, Delhi India. He subscribes to bareilawi ideology. He is well versed in Arabic and Urdu languages and represents Bareilawi Muslims on their issues. <http://www.almazhar.com/index.php>

Some of the Bareilawis present day Spiritual Leaders

- *Sufi* Mohammad Abdullah²¹
- Allamah *Peer* Alauddin Siddiqui²²
- *Peer* Sayyid 'Irfan Shah Mashadi²³

²¹ *Sufi* Mohammad Abdullah came in the UK from Chakwal, Punjab, Pakistan in the early 1960's on the *farmaan/bukm* (order) by his (spiritual teacher) *Hazoor Zinda Peer Sahib* to carry out *dawah* according to *Sufi* tradition. Ghamkol Sharif Mosque is managed by a trust, set up in early 1980's by the trustees of *Dar ul Uloom Islamia Rizwia (Bralawai)* in the leadership of *Sufi* Mohammad Abdullah. Some of their programmes include: *Mehfil-e-Zikr*, *Milaad Sharif* (Birthday of the Prophet), *Ghairaween Sharif* for *Esaal-e-Sawab* is celebrated every month. *Urs Sharif* of *Hazoor Zinda Peer* is celebrated every year to commemorate work carried out by him and others. It is believed after the emergence of critical evidence that a tomb is being constructed for *Sufi* Mohammad Abdullah next to the Ghamkol Sharif Mosque. This will be the first tomb of its kind in Birmingham, England. This could lead to grave worship, Shirk, and many other forms of innovations.

²² *Peer* Alauddin Siddiqui is a Shaikh of the *Naqshbandi Tareeqah*. He grew up in the presence of his father & spiritual guide (*Murshid*), Khwaja Ghulam Mohiuddin Ghaznavi through years of service and devotion at the Darbar (centre) of *Nerian Sharif*. When Khwaja Ghaznavi passed away, *Peer* Siddiqui Sahib became his successor (*Sajjada Nasheen*) and has since strived throughout the years to spread of *Sufism* globally even to this day. In September 2006, *Peer* Siddiqui set up Noor TV as part of the Mohiuddin Trust projects and the channel began live transmission a year later.

²³ Syed Irfan Shah, of Mandi Bah-ud-Din, Punjab, Pakistan is a famous Bareilawi *Peer* who has declared many Muslims and other groups '*Kafir*' (disbelievers), including the Ahle Hadith and Deobandis. On the visit to Central Jamia Mosque Ghamkol Sharif (on 17/07/2005, 9th Annual International Sunni Conference) he followed in the foot steps of Ahmed Raza by declaring all Whahabis '*Kafir*'. www.youtube.com/watch?v=fRSg5IA6bq It is claimed he has also declared the Bareilawi scholar Tahir ul-Qadri a '*Kafir*' at a Bareilawi conference in Jhelam, Pakistan, which lead him to being banned in two cities in Pakistan. He regularly lectures on Sky satellite channel, Ummah TV.